

Bound with Cousins on

Light of Truth

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Spiritism

THE PHYSIOLOGY OF SLEEP STATES.

A Glimpse Into the Science of Spiritism.

(By Questor Vitae.)

A valuable article by Dr. Encausse, a pupil of the celebrated authority on brain and nervous diseases, Dr. Luys, appeared in the February number of *L'Initiation* (Chamuel, Paris), in which he treats of the physiological processes pertaining to sleep states, both naturally and artificially produced; consequently including that accompanying mediumship.

Man is a manufactory for the production of nervous force, he says. This production is effected by the concurrent co-operation of three works. The digestive apparatus may be said to be works for converting food into chyle, and used as an ingredient in the formation of blood corpuscles. The lungs are works for the dynamization of the blood by vitality absorbed from the air (or world soul). The brain may be said to be an electric works. But no part of this mechanism could work but for the nervous energy distilled in the cerebellum from the product of the two subordinate works and distributed along the electric wires, if one may so say, of the sympathetic and in its powerful reserve storing ganglions, united in the center of each of its three works into plexi, which, like the brain, are converters. This system presides over the whole of the machine by means of its dilating and constructing vaso-motor nerves.

Dr. Luys taught that this nervous force is extracted in the cerebellum from the blood corpuscles as they circulate through it, having been primarily absorbed from the vitality in the atmosphere by them while passing through the lungs.

This circulation of the blood is effected by the action of the heart, which is the mainspring of the whole machine therefor. Yet the heart does not function under the stimulus and direction of the sympathetic, as do all the other organs of the body. The heart beats in the embryo even before it is connected with the rudimentary nervous system.

In an interview Dr. Encausse stated to the writer that the heart stands to our vitality or life as the brain to our thinking. It is the receiver and distributor of spiritual vitality and ideas; the organ of sentiment, feeling, love. The heart may be said to breathe spiritual vitality as the lungs breathe oxygen. The spiritual life thus interiorized uses the nervous force to command the organism with.

Under the stimulus of this higher, precedential energy acting in and through the heart, propelling and attracting, the circulating blood corpuscles absorb and carry the force to the cerebellum, which, distilled or extracted there, constitutes our nervous energy; our sensibility, motricity and vitality; the force that builds up and replaces what is used; which keeps the whole machine going; which constitutes our power of moving, feeling and thinking.

During our waking life the cerebellum transmits the nervous energy it generates to the cerebrum, through its superior peduncle, and the nucleus of stilling, thus supplying the telegraphic current by means of which the tele-

graphist or the conscious self can receive and transmit sensations and movements through the wires or nerves of the sensor-motor system. In this comparison the gray motor centers stand as transmitting instruments; the white filaments and nerves as conducting wires, the grey sensor centers as receiving instruments, the nervous energy as the electric current.

The cerebrum requires more energy under stress of work than the cerebellum transmits to it. It therefore draws on the reserves stored in the ganglions and plexi of the sympathetic. When those reserves are exhausted then weariness and exhaustion set in, and rest and sleep must ensue.

The main current of nervous force then flows through the lower peduncle of the cerebellum to the junction of the sympathetic in the upper portion of the spinal cord. This system is then charged, with its great storage condensers, the ganglions, which are the great reserve centers of the nervous force of the organism.

During this period the subconscious system predominates in its functional activity, as compared with the cerebrum, and sensor-motor system pertaining to waking consciousness, which then rests. Only the surplus vitality not used by the sympathetic is transmitted to the cerebrum. When the storage reserves of the sympathetic are fully recharged, then the nervous force begins again to flow to the cerebrum, and the man awakens.

The awakened state is characterized by the predominance of the cerebrum and sensor-motor system over the sympathetic and subconsciousness; while sleep states are accompanied by the predominance of the sympathetic system and the subconsciousness over the cerebrum, with its waking, volitional consciousness.

It is not to the blood circulation that we must turn for explanation of the physiology of sleep, as is at present done, but rather to the nervous system, which controls the blood circulation.

The hypnotic sleep entails the pushing back of the nervous energy from the sensor-motor centers in the upper lobes, which become switched off by its brusque, sudden action, to the central ganglia, thus entailing the loss of the control of his organism by the subject. Magnetization is more progressive in its action and centers the nervous energy round the cardiac and solar plexi of the sympathetic, inducing a retroversion of the nervous circulation, and consequent lethargy, followed by a gradual reflux of the nervous force to the centers of consciousness. The hypnotic process of mechanical or verbal fascination is more violent and entails a greater disturbance and subjection of the subject's will, while he retains his temperamental tendencies, the power of choice and will in the magnetic process.

Under magnetization the nervous force tends to exteriorize. This may occur through three centers, from the solar plexus and spleen, entailing passive mediumistic phenomena, apport and materializations; through the cardiac plexus, giving rise to magnetic phenomena and to control; through the cerebrum and pineal gland, giving rise to lucidity and theurgic phenomena.

If the supply of nervous force to the organism is interrupted, then all func-

tioning stops. The man loses his power of action, just as would occur to a telegraphist sitting opposite his transmitting and receiving apparatus and his line, if he had no electric current at his command. Similarly if a nerve is cut, the man loses control of the disconnected organ, as would occur to a telegraphic operator who could no longer transmit or receive messages after his line was cut. Further, as is the case with electricity, the intensity of the impression or the message and the power of the operator is proportionate to the strength of the current supplied. The stronger the nervous circuit, the clearer and more precise will be the phenomena of consciousness. The diminution of nerve force strictly coincides with a diminution in the definiteness of the sensitive perception and volitional motor impulses.

Further information is thrown on this question in a recent article in Harper's by the English lecturer on identified sleep activity, dreams, day-physiology, Dr. Andrew Wilson, who identified sleep activity, dreams, day-dreams, somnambulism, whether naturally or artificially induced by hypnotism, with the functioning of the central ganglia of the cerebrum, i. e., the corpus striatum and the optic thalamus. In somnambulism the upper brain or sensor-motor centers is switched off, and inhibited. The central ganglia then take control. And this explains why sleep and trance experiences do not emerge into the waking memory. The same process functions in regard to sleep working or other activity as in sleep walking. Things that have been learned by heart or become automatic by habit, such as walking, reading, spelling, writing, playing dance music, etc., are performed by the central ganglia, which serves as an amanuensis, secretaries, and performs required duties of routine without appealing to the sensorium for guidance except when at a loss; or when a man carries on a conversation while automatically playing the piano. And this shows how all acquired faculties can be expressed during artificial sleep without the waking consciousness being called upon. Post-hypnotic realization he compares to the realization of an auto-suggestion to awaken at a given time in the morning.

He divides the brain into three sections, upper, central and lower. The lower consists of the cerebellum and pons varolli, a broad bridge of nerves across the medulla, and connecting the chief parts of the brain together. It gives off two peduncles, one into each lobe of the cerebrum. These peduncles are bunches of nerves bringing the sensations and messages from the body to the brain and carrying back the orders for executive functioning and mechanical actions of the organism. They pass into the central ganglia, which are defined as intermediary go-betweens twixt body and brain. They consist in the corpus striatum and the optic thalamus, carrying connection with the sensor-motor lobes above and the pons below. They are receiving and assorting houses; a junction station on incoming and outgoing wires. The optic thalamus is the receiving house of the incoming messages and is charged with etherizing the impressions before handing them on to the authority of scious reactions and judgment. The corpus striatum is the clearing house for the outgoing messages for the materializing of energy into muscular movement. These central ganglia stand in the relation of submanagers charged with the execution of acquired conscious reactions and judgment. The routine faculties, towards the upper cerebrum. Unconscious cerebration and sleep activity are associated with

the functioning of these organs.

This attribution appears to agree with the classification made by Dr. Encausse. Dr. Dumontpeller, chairman of the Paris Psychological society, attributes the medulla the cerebellum, the bulb and pons varolli to the subconsciousness, while the above authorities add the central ganglia. The switching off of the upper sensor and motor centers during artificially induced sleep certainly coincides and explains the insensibility, lethargy or catalepsy which accompany that state. The same process probably accompanies normal sleep also, the memory of which does not emerge into wakened consciousness. Similarly with regard to the cases of abnormal lethargy lasting for months or years of which we read from time to time, and in spontaneous catalepsy. Also in cases of natural sleep walking and of the spontaneous appearances of secondary or alternate personalities, with discreted memories.

The information gradually accumulating with regard to the physiology of subconscious states should throw some light on the possibility of psychotherapeutic treatment of hysteria, with its manifold phenomena, many of which, while appearing spontaneously, are identical with those induced artificially by suggestion during hypnosis. Among these may be included ecstatic trance, stigmata, simultaneous functioning of subconsciousness with waking consciousness, normal predominance of the subconsciousness over the waking consciousness, alternate personalities, discreted memory chains, transference of sensibility, obsession by fixed ideas. Many of these phenomena again resemble those induced in mediums by suggestion from invisible operators.

All these various classes of phenomena will have to be concurrently studied in order to arrive at a clear comprehension of the distinction between the effects of the diseased stimulus entailed by deranged neuro-psychic circulation, as compared with the effects entailed by the stimulus of suggestion and magnetization, whether in therapeutic or psychological phenomena. The phenomena of magic also throw light on the effects of apparently volitional auto-suggestion.

QUESTOR VITAE.

IN SOLITUDE.

Some forms of envy are but perverted admiration.

True dignity is ever accompanied by modesty or humility.

The soul sleeps in the child; dreams in the youth, and awakes in the man.

A clear conscience makes an independent spirit—more potent than that inspired by wealth.

Not wishing to seem undignified is often but an excuse for selfishness. Love in any capacity is dignified.

The sensitive first speaks the truth (inspirationally); then feels it (psychometrically); and finally lives it (spiritually).

Spiritual debts are as burdensome as financial. The former can be liquidated by meeting kindness with kindness or giving credit where we have been benefited.

Stubbornness or any form of self-love in that direction retards mental progress, as it causes a lower mental vibration than environments demand, thus leaving the possessor of that mind behind the age in which it dwells.

We all dread a bodily paralysis, and time wall against which the optimistic would make use of every contrivance to avoid it, but none of us is troubled about a paralysis of the soul.—Epicurus.

PSYCHIC PHOTOGRAPHY

Promises to Be a Factor in Diagnosing Diseases.

ITS ORIGIN.

Commandant Tegrad, an officer in the French army, sends us the herein printed photographs taken in his presence. Though making no claim to mediumship he exerts a strange effect on the camera's surroundings, and by his will can induce mental images on the plate.



In a letter accompanying the photographs* he writes:

A large bottle was obtained at the request of Mr. Avron of Tours, who told me to think of a bottle. I thought very strongly of it, having my fingers on the plate (a glass plate) and the bottle photo was secured.

The small bottle was obtained at the request of six persons who begged me to repeat the same phenomenon, and the same bottle was reproduced, only smaller. We see then that thought is an acting, luminous force, which can project form. It is the "Flat Lux" of the Bible.

The head of the old woman with the coiffe is well known as Sophie, who died about 30 years ago, and came to the family of the great spiritual lecturer, L. Denis of Tours, to talk in incarnated form through Madame D., and say that it was she whose portrait was on the plate on which I projected my fluidic emanation.

I was not thinking of the cane when I obtained it. It was the cane I was in the habit of using and which one of my deceased relations had given me, Mr. Sumonowski, living in St. Louis, United States.

I also obtained magnetic photographs by placing a dry plate for 10 minutes on my forehead. It is by this means that I have obtained fine designs and even writing on the plate.

We know of a case in Cincinnati in which a lady, prior to visiting a spirit photographer, made a mental request of her spirit guide (who was an Indian) to produce his tomahawk in connection with her own likeness. But this request she kept secret until the plate was developed. The tomahawk was there and adjusted to her collar as an ornament, but of regulation size. Whether this was an effect of her own will or of a spirit is indifferent. The fact is sufficient to warrant an investigation.



Besides this wonder, Mr. Tegrad thinks that these effluvia, by analysis, will determine the nature of diseases.

BIRTH OF THIS SCIENCE.

Spirit photography began to be heard of in Boston, Mass., towards the latter end of 1862. Mr. W. H. Mumler was a working engraver in Boston. He was

not a Spiritualist, nor was he even a photographer, and the discovery he made came about by what seemed an accident. He was acquainted with a young man who was employed in a photographic establishment, where he occasionally experimented with the instruments and the chemicals. Visiting the place one Sunday, and being left alone, the idea struck him to take his own portrait. He prepared the camera, and then rushed into position. When he developed the plate, to his surprise he found (along with himself) the portrait of a cousin who had died 12 years before. Other attempts were made, which convinced him, and many others, that the shadowy forms produced on the plates were the work of unseen operators. When the first experiment was made he had no experience whatever of photography; what he did was simply in conformity with what he had seen his friend doing. Spiritualists saw that here was a new and important phase of spirit manifestation come to light, and so they induced Mumler to continue his labors, and he ultimately devoted himself entirely to the profession of a photographer. Many persons of eminence sat with him, and he encouraged his sitters to adopt all kind of tests. All the leading photographers tested him, and were forced to admit the genuineness of his work, there being no possible room for fraud.

Mumler removed to New York, where he had crowds of sitters from every rank of life; among others the wife of the murdered President Lincoln, who visited him incognito, wearing a thick veil, which she did not remove till seated before the camera. On the picture, which I have seen, appears a distinct and accurate likeness of the president, and also that of a deceased son. His hands rest upon his wife's shoulders, and though the likeness is undoubted, it is quite distinct from any other in existence.

Judge Edmunds (who for his devotion to Spiritualism was obliged to resign his seat on the bench), Mr. Livermore (a well-known merchant of New York), and numbers of others, were entirely satisfied that the pictures were genuine likenesses of deceased friends.

*These photographs were too faint to make good half-tones, so we had them strengthened a little by the lithographer, which an expert might notice.—Ed.

THE SIXTH SENSE.

In the second of a series of lectures by John M. Pryse of the New York City Universal Brotherhood society under the subject "America the Home of the Coming Race," the lecturer spoke of the gigantic civilizations that flourished before profane history began which perished, leaving only faint traces behind. But there is a great Brotherhood of Adepts, as old as the human race, who have preserved in their subterranean secret libraries much of the histories and literary remains of these pre-historic peoples. Possessed of the records of untold ages they are enabled to accurately determine that great races, like individuals, pass successively through periods of birth, rise and dissolution, each race contributing its especial quota of traits and faculties. The final aim of nature is manifestly to be perfection. Knowing the evolution of the past the White Brotherhood can tell accurately of the future. They tell us that historical humanity is the fifth great race and consequently has but five senses, and the startling announcement is made that the sixth race will slowly make its appearance here and that young Americans will then be born with an additional sense. Some students have thought that the sixth sense was clairvoyance, but this cannot be since clair-



COMMANDANT TEGRAD.

voyance is not a physical sense. It will be something peculiar to Americans, who alone are to develop into the sixth race. In the Old World is a strong tendency to stick to the "good old things," while in the America the "new-fangled notions" are adopted as soon as they are shown to be superior. America leads in the freedom of religious thought, so much so that the seer, Swedenborg, did not consider this country a Christian nation.

The emancipated condition of American women is another sign of the coming race. In most of the Old World women are still the slaves of customs and traditions. In the sixth race women will be taller and will exercise equal rights with men. Co-operation will be the system of government in the sixth race. The popularity in the United States of such works as those of George and Bellamy are mile-posts in that direction. The gigantic civilizations of the past failed to do what every race or man is here to do—to unite consciously with the spirit—and they were cast into the dust-heap of time. The coming race, unlike any of the past, is sure to unite itself with the spirit, and thus millenniums hence will the race be redeemed.

STRAWS OF THOUGHT.

(By an Episcopal Minister's Daughter.)

A man will invite your opinion of himself and invariably get angry if what you tell him is not flattering. It is because his vanity or self esteem is paramount. He needs selfknowledge, which leads to humility, the last and hardest thing poor human nature attains to.

To work for another race in spite of racial prejudice and to forget the being or the caste in the earnest desire to help them is the most soul elevating work on earth.

Spiritualists who depend upon phenomena alone are in the same boat with the formal Christian, whose salvation depends on prayers, church-going and a cold, dead performance of ceremonials. "Oh, dear me," said a well-to-do

healthy woman with few cares to a poor, worn out mother of many children. "You are never in church; what will the good Lord say on that day?"

"I hope," said the other meekly, "Go up, poor overworked soul, you have tried to do your duty in the sphere you found yourself"—

"Oh, dear," said Mrs. Self Righteous, with a commiserating glance, as she passed on to her comfortable home. "Oh, dear, religion is at a very, very low ebb."

"Do you belong to the Wide Awakes, the Golden Stairs, Angel Wings, or any of our humane societies for the propagation of good?" asked Mrs. Finecaste of Mrs. Meekly.

"Why no, I do what my hands find to do quietly without ostentation."

"One never knows then what you do," was the reply.

"That is just it. It is a day of sounding brass and tinkling cymbals, and everyone is puffed up for the smallest thing until a truly refined soul shrinks from the publicity I grant that it is the outcome of advancement, this sounding of trumpets, but we are in danger of losing all the merit of our good actions by the parade of them. Verily the wheat is growing amazingly, but the tares are growing too."

"Inconsistency, thy name is woman!" says Mr. Brown to the medium. Miss Black is very angry with you for pointing out her faults so correctly. She says I told you all about her. Now the truth was that Miss Black was imperative in her demands to be told her shortcomings.

MARTHA S. SEABROOK.

THE SPIDER.

Ceaseless, untiring, spin thy thread,
Grim spider Fate. We are not thine,
Though meshed by thee wher'er we tread,
Though bled by thee and hard bestead,
We are not thine.

Thou hast not art to snare the mind,
O spider Fate. It must be free.
From cobweb chains that seek to bind,
From cobweb clouds that almost blind
We must be free.

So when thy malice all is done,
Then, spider Fate, in spite of thee,
We know the battle will be won;
We know the peace at set of sun,
In spite of thee. —Laura H. Earle.

VOICE OF THE PEOPLE

OUGHT TO BEAR GOOD FRUIT.

In the course of his sermon on a recent Sunday morning Dr. J. A. Milburn of the Second Presbyterian church of Indianapolis made a beautiful appeal for tolerance regarding Theosophy and Spiritualism, from which is taken the following extract: "And as with Theosophy, so with another unpopular and intangible belief. There are those that hold the belief that the spirits of the dead are in touch with the spirits of the living; that the eternal world and the temporal interpenetrate; that they are interlocked; that the temporal is acting upon the eternal, and that the angelic and the human touch each other in some mysterious way. It has always been considered a part of orthodoxy to rebuke this speculation, and a great many ministers of the church think that they are doing a service to the Lord when they hold this belief up to the derision and contempt of the world. Of course there may be many things offensive to good sense associated with this belief, that concede that spirits of those who have gone before to be living in touch with the spirits of those that yet remain to do their task upon this earth. No doubt there may be a great many such fatuities and absurdities associated with this belief, as there are with most beliefs, and yet I do not see why you and I should necessarily be opposed to this belief in the intercommunication of spirits in its purest form. I don't see why its great central idea is untenable. It seems to me that if we were to think about this truth it would be come very reasonable to us—a truth most natural, for why should those who have gone before us not surround us as the legion of angels surrounded and ministered to our Lord after his temptation. Why should they not in some subtle way be guiding and leading us? Why should they not be acting as our monitors, instructors, guardians, to help and aid us to higher life? Why should not the mother who has gone before be with her earth-wandering child, a light unto that child if God so willed? And why should not those spirits that had been an affinity with us here continue an affinity with us when they have passed beyond the range of sight and touch? It seems natural enough, does it not?"

"The angelic hosts know nothing of space. Heaven is everywhere, and all the metes and bounds of space are blotted out to the emancipated children of the infinite. Why, then, should not the spirits that have loved each other still be bound together, even after death has wrought a separation of the spirit from its tabernacle of the body? Indeed, I am sure that if you and I were to interrogate many of these beliefs, that our fellow-men hold, and which we believe to be notional, foolish and absurd, we would find them to have their foundation in some great and beautiful truth; at all events, let us be accessible; let us, holding nothing untrue unless it is untrue to us, nor unreasonable unless it is unreasonable to us. That is what I plead for. I want you to be accessible to all light, to prove all things, no matter what your present antipathy to a belief or dogma may be, still prove all things. Open your minds, be just, candid and fair. If there is any truth in Theosophy, make it your own. If there be any truth in Spiritualism, make it your own. If there be any truth anywhere in all the world, in friend or opponent, in your own denomination or any other, open your minds to it and make it yours."

ESOTERIC SIGNIFICATION OF EASTER SUNDAY.

Everything connected with Easter, even Sunday as a holy day, is of pagan origin, adopted into Christianity. There was a time when pantheism was the religion of the world. Pantheism is derived from the Greek pan, meaning "all," and theos, "God"—"all God," or a special god for everything. The Greeks deified every noun, abstract and concrete, that they could call to mind, till they had thirty thousand gods, and then, fearing that there might be a god that they had overlooked, they erected a temple to him and dedicated it "To the Unknown God." Standing in the midst of Marathon, Paul denounced the Athenians as superstitious, adding: "For as I passed by, and beheld your devotions, I found an altar with this inscription: 'To the Unknown God.' Whom therefore ye ignorantly worship, him, declare I unto you." (Acts xvii, 23.)

Unlike their successors, the Christians, whose God is masculine, the heathen deities were represented by both sexes. Venus was the goddess of love and beauty, her description being the astrological description of the planet Venus. Minerva was the goddess of wisdom and war. The goddess of spring was called Eastre, Eator, in the Anglo-Saxon. As Paul claimed "The Unknown God" to be his God, so Christians claimed Easter for their Passover. Bede states that Easter was the same as "Mensis Paschalis," or "month of the Passover." Moses established the sacrifice of the "paschal lamb" at the beginning of the sacred year in the month Nisan, which extended from about the 21st of March to the 21st of April. This was the "passover lamb," having primary reference to the time when the sun was observed to "pass over" the equinoctial and enter the sign Aries, the lamb, called also, in the New Testament, "the lost sheep of the house of Israel;" lost, because Judah, who had Leo, the lion ("the lion of the tribe of Judah") refused to leave the summer solstice in accordance with the law of precession, and this placed Aries, or the lamb, "the last of the twelve," when it should have been first, as the Savior said: "The last shall be first." Christ illustrated the nature of his mission to aid the oppressed and unfortunate by referring to the lamb that was kept out of his kingdom until Judah "prevailed to open the book" and loose the seal of the seven summer months, establishing the lamb at the vernal equinox, the leader of the Heavenly Hosts. (See Revelation v., 5.)

In the lapse of time the paschal lamb of Moses was united with the heathen Ostara, Eostre, Easter, and Christians, in their prejudice against the Jews, repudiated the festival of the lamb and adopted the festival of the heathen goddess of spring, evidently of Scandinavian origin and far older than Christianity. To silence all objection, the early Christians, who were as a rule very illiterate, declared that Christ rose from the dead on Easter. They taught that it was the Jews who crucified Christ, instead of the Romans, and to this day, in some parts of England, on Easter, the children will sing:

Christ has risen! Christ has risen!
Send the Jews all to prison.

The Scandinavians ate eggs on Easter, a practice perpetuated by a tradition to the present time. A few years since a distinguished clergyman of New York city made the following statement one Easter morning:

"It is all very nice and sweet and lovely and popular with the masses in the church and with the world (celebrating the festival of the goddess of

spring), but has the time not come for at least some effort to be made to get the church back again to the spiritual worship of the apostolic times? . . . The cross itself, all gestures, the symbolic attitude, the vestments, the signification of colors, the uses of symbols derived from botany and astronomy, the parable, the allegory, the practice of placing flowers or other votive offerings before portraits or the shrines, or of those whose memory is to be cherished, the use of incense, of oils and water, the altar itself, the symbolical commemoration of sacrifice, all these are older than Christianity."

I, myself, have no objection to truth, whether found originating in paganism or Christianity, but I do object strongly when people profess to believe in one God, and one God only, observe pagan ceremonies and show honor for a heathen goddess, instead of commemorating the sacrifice of the lamb, a most solemn festival, as God commanded Moses amid the thunders of Mount Sinai.—Occult and Esoteric.

CERVERA'S GENEROUS ACT.

During this war about all that could be thought of has been said against the Spaniards. Certainly their history among the materials for proving the worst accusations that have been made against them, for the history of Spain is a record of conquests, of despotism, of persecution, of torture, of wholesale plunder, robbery and murder. Spain has inflicted more suffering on men, women and children and she has shed more innocent blood than any other nation of the modern world; indeed, if there was any ancient nation that was worse, history has failed to give an account of it.

Notwithstanding this fact, and all that is said and that is true in regard to Spanish characteristics, there are humane as well as high-minded Spaniards, men and women, of the kindest hearts, truthful, honest, full of sympathy and sensibility and of benevolent kindness. Weyler is one type of Spanish character, but it is the worst type. Campos and Castelar represent a very different and a far higher type.

I am inclined to believe that Admiral Cervera also belongs to that high type of Spanish character, which reflects lustre upon Spain. In sending to Sampson, under a flag of truce, a message that Hobson and his comrades were alive and safe, that they would be taken good care of, that the information was sent in recognition of their bravery, the Spanish admiral performed a gracious act which showed a kind heart and a magnanimous spirit of which only an enlightened and generous mind is, in such circumstances, capable. Such exhibitions of courage and self-sacrifice as was shown by the Merrimac crew and of loftiness of mind and of innate goodness of heart as were manifested by Cervera, relieve war somewhat of its horrors and make us think better of human nature.

We sincerely hope that in the operations necessary to take Santiago and to capture or destroy the Spanish vessels, the Spanish admiral will escape personal injury. An act of kindness from an enemy in war touches the heart, for it appeals to our better nature and makes us long for the time when wars shall cease and the good in man shall fully assert itself.

B. F. UNDERWOOD.

PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM—Crowell. Price, \$1.00; postage, 15 cents.

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WHAT IS LIBERTY?

Moncure D. Conway.

Real liberty means that a man is perfectly free to do what he likes so long as he does not encroach upon the equal rights of others to do what they like. Herbert Spencer, Wilhelm von Humboldt, Mill, have shown that the principle of despotism is involved in every restriction on individual thought or conduct, and that the state has no right whatever to enforce either the theology or the morality of the majority, so long as public peace and order are not broken and no demonstrable damage is done by one to another. Our national tuition has normally been the reverse of this. For 70 years after the foundation of our nation it was held consistent with liberty to hold millions in literal slavery, and there is still a color line in citizenship. How many of our new Philippine subjects could land in California without finding themselves liable to anti-Chinese laws? Are we to include our negro allies in Cuba under such privileges of arbitrary disfranchisement as those exercised by the whites of South Carolina and Louisiana?

When Louisiana was purchased by Jefferson the people there demanded immediate admission to statehood, and also that the term for cessation of the slave trade (1808) should be extended for their benefit. Thomas Paine addressed to the French there a letter in which he said: "You see what mischief ensued in France by the possession of power before they understood principles. They earned liberty in words, but not in fact. The writer of this was in France through the whole of the revolution and knows the truth of what he speaks; for after endeavoring to give it principle he had nearly fallen a victim to its rage."

How much of this is today true of our whole country? We have the power, we have earned liberty in words, but do we as a nation understand its principles? Are we not still confusing the liberty of certain non-human boundaries, called states, with the liberties of the human beings in them? Have we religious liberty? By what right does the nation tax us all to support its numerous chaplains, and by what right except that of brute force, are we practically taxed to support religious sects to the extent of the exemption of their property from taxation? The Sabbath is imposed on all in defiance of religious freedom. Under a pretext of morality the most immoral proceedings are instituted, such as led Colonel Frederick Grant to resign his municipal office in New York. Literature and art are under a sort of white cap censorship.

SEARCH THE SCRIPTURES.

If you don't know where to look for a month's rent, read the twenty-seventh Psalm. If you are lonesome and unprotected, read the ninety-first Psalm. If you find yourself losing confidence in men, read the thirteenth chapter of first Corinthians. If people pelt you with hard words, read the fifteenth chapter of John and the fifty-first Psalm. If there is a chilly sensation about the heart, read the third chapter of Revelation. If you are all out of sorts, read the twelfth chapter of Hebrews; and if you wish to become happy and enlightened, read the Light of Truth.

SPIRITUAL BODY REAL and MAN THE MICROCOSM are highly commended by Rev. Heber Newton, the eminent Episcopal Spiritualist in New York; by John Page Hopps, an able and courageous English Unitarian preacher an outspoken Spiritualist, Mrs. Mary A. Livermore and others. Price 10 cents each.

The World of Psychics and Liberal Thought

Things cease to be wonderful when we can find a parallel for them; and when we see in hypnotism merely a further expression of the brain byway which has led us, through sleep and dreams to sleep-walking, we have allocated it to its true position in the series of mental phenomena whereof it forms part. Hypnotism, indeed, has been well styled "artificially induced somnambulism;" for the phenomena of the one state are analogous to those of the other, and the actions performed by the sleep-walker run parallel to those we can produce at will in the mesmeric subject. That which we do effect in hypnotism is essentially the inhibition of the inner brain. We switch off the cerebrum temporarily from its command of the body and allow the central ganglia, under the influence of suggestion, to come to the front in the mental life of the individual. Any rational theory of mesmerism must take such facts into account. On this basis alone is hypnotism to be scientifically explained. Rejecting some such view of its causation, hypnotism can not be explained at all; and in the latter case it will pass inevitably into the domain of the quack, who, with his high-sounding jargon, mystifies the ignorant, and adds another and very considerable portion to the already lofty edifice of human folly and credulity.—Andrew Wilson, M. D.

"The divine wisdom hath placed within the nature of all men certain prophetic spiritual instincts, but they are yet latent, except in a few souls who have been inwardly illumined. . . . At certain times and seasons these prophetic instincts enable man to see that which is commonly invisible; and this power cometh not by any special and miraculous bestowment, but through an inward unfolding and an understanding of the law of inspiration."—Henry Wood.

The injurious effects of anger are thus commented upon by an English journal: "Anger serves the unhappy mortal who indulges in it much the same as intoxicants constantly taken do the inebriate. It grows into a sort of disease which has various and terrible results. Sir Richard Quain said not long ago, 'He is a man very rich indeed in physical power who can afford to be angry.' This is true. Every time a man becomes white or red with anger he is in danger of his life. The heart and brain are the organs mostly affected when fits of passion are indulged in. Not only does anger cause partial paralysis of the small blood vessels, but the heart's action becomes intermittent—that is, every now and then it drops a beat—much the same thing as experienced by excessive smokers."

The Social revolution is bound to come. It will either come in full panoply of law and surrounded with all the blessings of peace, provided the people have the wisdom to take it by the hand and introduce it betimes; or it may break upon us unexpectedly, amidst all the convulsions of violence, with wild, dishevelled locks and shod in iron sandals. Come it must, in one way or the other. When I withdraw myself from the turmoil of the day and dive into history, I hear distinctly its approaching tread.—Lasalle.

Dr. Horton's sermons on "Romanism and National Decay" have stirred Great Britain to the core. Twelve thousand copies of the first sermon in six-penny pamphlet form have already been sold.

After a separation of almost thirty years Fred M. Seafken of 242 Indiana street, Chicago, and his sister Mary have been reunited under peculiar conditions. Mr. Seafken found his sister through a medium's aid, it is claimed, at 280 Erie street. The Seafken family arrived in Chicago at the end of the civil war, when Fred was four years old, and Mary two years old. Soon after their arrival the mother and father died. Fred was adopted by John L. Lochner and Mary was taken to Germany by an aged grandmother. Later Fred went to the northwest and prospered. Several times he advertised for his sister and she also had tried to locate him. Recently the brother successfully asked help from a medium. Fred had adopted the name of Lochner and claims he was unaware of his real name until the medium wrote it on a slate. Brother and sister will remain in Chicago.

The yellow journals have discovered a prayer for the sorrowing alleged to have been written by Jesus in the Aramaic tongue.

A priest writing to the New York Sun says that "Gladstone came near being a Roman Catholic at one time—having been cordially invited into the fold by the pope." Which reminds us of the conversation between Pat and Mike, says American Citizen.

Pat—"Well, Mike, I came near ownin' a fine horse the marnin'."

Mike—"An' how was that?"

Pat—"Well, Alderman Finnerty was goin' by wid his spirited colt, an' sez I: 'That's a fine colt—won't yez give him to me?'"

Mike—"An' phwat did he say?"

Pat—"Nawthin; he jist kept right on. But if he had said 'yis' I would have had him."

A London journal asks: "How long are women beautiful?" Why, from head to foot, I suppose. —Cleveland Plain Dealer.

"Prof." Frederick True, the "most eminent, highly gifted and wonderfully developed Spiritual medium of the age," as he claims, is in jail at Reading, Pa., charged with attempted rape. This may be a put up affair, but the "Professor" is worth watching. True Spiritual mediums do not parade in this manner.

I believe that the virtue of the world can take care of all the evil. I believe that all the intelligence can take care of all the ignorance.—Frederick Douglass—Speech in Equal Rights convention in New York city, May, 1869.

"Trenton, May 29.—At the New Jersey State prison this afternoon Bishop McFoul of Trenton administered the sacrament of confirmation to fifty-nine convicts, including two women and twelve colored persons. In the audience there were 420 convicts, all Catholics."—Daily Paper.

There are 2,200 daily and 15,000 weekly papers published in the United States, representing twenty-four languages, including English.

Modernized.—He—Ah, well, those who dance must pay the fiddler. She—It sounds better, I think, to say that those who wed must pay the alimony. —Cincinnati Enquirer.

Rochester university will, if the women of that city shall raise \$100,000 for the university, open its doors to women on the same terms as men.

The Keeper—Yis, that poor felly's incurable. He t'inks he's de Prince o' Wales! Reggy and Willie (in chorus)—What a heavenly existence!—New York Journal.

The Trans-Mississippi exposition managers have decided to close the show on Sundays excepting that part of it pertaining to religious observance, which will hold forth every Sunday p. m.

P. S.—Saints may view the statuary, which will be suitably draped, afternoons and evenings.

At the Empire theater in New York last week Miss Maude Adams completed her three hundredth performance of J. M. Barrie's play, "The Little Minister." The record of receipts, \$370,000 for the 300 performances, is said to be unequalled anywhere.

Dr. S. Fillmore Bennett, the author of "The Sweet By and By," has passed on.

PERHAPS THIS EXPLANATION MAY NEED EXPLAINING.

Tacoma, Wash., June 17.—A Ledger dispatch from Victoria says the captain of the steamer Garonne, arrived yesterday morning, reports the sighting of a Spanish warship off Point Sur. It was suggested that it might have been the Monterey, but he said it was Spanish.

Professor George Albert Coe of the Northwestern university says that glimpses of phantom fleets and "sounds" of cannonading at sea" will continue to be reported simultaneously from a dozen different points of the compass so long as a possibility exists that a single Spanish warship rides the ocean.

The professor presents many sound and substantial arguments, based upon experiments of absorbing interest, in support of the statement that the authors of these conflicting reports unquestionably are sincere in their statements and intend to be accurate in setting forth their observations.

"Experimental work of the most careful and elaborate character," said Professor Coe, "has convinced me that it is almost impossible to obtain a trustworthy observation of phenomena from a person not trained in the exact processes of scientific investigation. The difficulty does not arise from the incorrectness of the statements, but of the observations. The average person does not know how to see accurately. Another and perhaps a better way of putting it is that the untrained observer does not know of a certainty when he has seen correctly and when incorrectly. He habitually confuses his opinions, hopes, fears and expectations with his actual sensations, mistaking the former for the latter.

"There is, of course, a general law which covers these interesting phenomena. A fair statement of this principle is that the thought of any special function or sensation tends to produce that function or sensation, and will produce it if unhindered by an inhibiting idea. In other words, the tendency to perceive anything which is being ardently feared, expected, hoped for even held intently in the mind is almost universal. All the results of my investigations along this line not only give hearty confirmation to such a view of their case, but also emphasize the particular feature of it. In order to induce a person to accept a hallucination you have only to get that person to shut out of mind all other ideas save the one suggested by yourself.

"It is a well-known fact that only the most experienced eye can identify with anything like accuracy an object a great distance away at sea. Then, the average sailor is a bundle of superstitions, and can 'see things' on the slightest provocation. It is no wonder that we have been favored with visits from Cervera's squadron

at a dozen different Atlantic points at the same time when all these facts regarding hallucination are known and considered."

DIDN'T THINK IT WOULD WORK THIS WAY.

G. B. Shaw, the playwright, in the London Vegetarian, says:

"I regret to say that vegetarianism is a fighting diet. Ninety-nine per cent of the world's fighting has been done on farinaceous food. In Trafalgar Square I found it impossible to run away as fast as the meat eaters did. Panic is a carnivorous specialty. If the army were fed on a hardy fleshless diet, we should hear no more of the disgust of our colored troops, and of the Afridis and Fuzzy-wuzzies, at the cowardice of Tommy Atkins. I am myself congenitally timid, but as a vegetarian I can generally conceal my tremors; whereas in my unregenerate days, when I ate my fellow creatures, I was as patent a coward as Peter the Great. The recent spread of fire-eating fiction and jingo war worship—a sort of thing that only interests the pusillanimous, is due to the spread of meat-eating. Compare the Tipperary peasant of the potatoes-and-buttermilk days with the modern gentleman who gorges himself with butchered cow. The Tipperary man never read bloody-minded novels, or cheered patriotic music hall tableaux, but he fought recklessly and wantonly. Your carnivorous gentleman is afraid of everything—including doctors, dogs, disease, death and truth-telling."

CONCLUSIONS.

To entertain honest doubt is to think, and to think is to grow.

It takes many of us a lifetime to realize that all men are human.

Worship implies weakness, and where ignorance most prevails there religious devotion is most intense.

The narrow mind—weak by inheritance and warped by traditional teachings—sees in his more fortunate fellow of active brain or better muscle a teacher or a leader, and meekly follows his beck.

Narrow minds incline to hero-worship, while broader ones simply admire and appreciate talent and true greatness, striving in unselfish emulation to profit by following the noble example and attainments of others.

A true civilization is humanity's broad field. Hither come all philosophies, inventions and architecture—philanthropies and charities, all music, art and literature. Each plows its conquering furrow toward the west and plucks the weeds of yesterday and sows the better grain of last year's sheaves that each succeeding year may bring forth a richer and more abundant harvest of earthly blessings. The stubborn soil is stirred by the thrust of thought and honest endeavor and the filth grows deep and mellow. The wild undergrowth of ancient error—so full of dank and deadly things, is pushed aside to wither in the advancing light. It is a measureless warfare, but out of its seething battlefields the earth grows ripe and beautiful.

A. G. SMITH

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LILIAN WHITING.

An Evangelist of the Spiritual Gospel.

(By Sara A. Underwood.)

There are various kinds of success in life and many roads by which to reach each kind. Some of these roads seem to lead so directly to the goal fixed upon that they are the most frequently traveled, and are popularly recognized as the main roads to material good. These are the roads which lead to success in commercial life, in invention, in science, in art, literature, etc.

They are often of great length and require the steady pursuit of years. The less traveled roads are those by which the same ends are gained by dash and daring, strategy, energy and genius in making short cuts through untraveled roads. The travelers on all these paths are mainly actuated by selfish ambitions and material longings whatever may be the goal they set out to gain.

There have been here and there throughout the world's history, however, a few devoted unselfish souls who, from pure love and sympathy with humanity, and strong belief in the reality of things unseen have set out on their life missions with no selfish aims, but with spirits burning within them to be of service to their fellows in whatsoever directions their gifts lie and the way opens. These seek to serve the souls as well as care for the bodies of men and women. They are the evangelists, the prophets, the teachers, the heart uplifters and soul strengtheners of humanity. They seek to bring others into knowledge of and in accord with the spiritual truths which sustain and uphold the soul through tribulation and trials. They are the comforters and inspirers of the world, and, so their mission be fulfilled, care not whether they are known or unknown, and are as happy in being able to help one lonely, longing, suffering soul as in opening the heavenly door to thousands. These also reach their aim through many devious routes, as leaders in reforms, in philanthropic work; as poets like Tennyson, as seers like Emerson, as preachers like Savanarola and Phillips Brooks—thus today Lillian Whiting is working with like aim in the journalistic path—in which she has already done a splendid work and achieved a notable success.

Although, as the author of five volumes, new editions of which are called for to meet the steady growing demand, the first series of her "World Beautiful" having already 30,000 copies in circulation) and these find a wide circle of readers, yet it is mostly through her work as a journalist that she preaches to her largest congregation, and reaches the hearts and souls of a multitude of readers whom no other evangelist has access to.

When we consider what it means to have addressed weekly for at least 10 years all the readers of two great daily newspapers, like the Chicago Inter Ocean and New Orleans Times-Democrat, that in itself makes a congregation which any preacher would be proud to get a hearing from. But when in addition we remember that Lillian Whiting was for some time editor of a department in the Boston

Daily Traveller with her own special editorial room, while Mr. Worthington conducted that journal, and that she was for several years chief editor of the Boston Budget, a popular society and literary weekly paper, to which she still contributes regularly, and that she is a constant contributor of special articles and poems to such magazines and journals as "Harper's Monthly," "The Arena," "Chataquan," Cincinnati "Commercial," "Frank Leslie's," and others, together with personal addresses made before the American Association for the Advancement of Women, the Psychical Science Congress at the World's Columbian Exposition and other associations, it will be seen that her field as an evangelist is an immensely wide as it is also a growing one.

And of the effect of that work on human souls no one can estimate the power, not even those in the trend of her thought who week by week find in their own private correspondence with newly awakened thinkers reference made to Lillian Whiting's helpful words. Not even she, herself, from the avalanche of questioning, grateful letters which she tries vainly to find time to answer as her heart dictates, could estimate the number of enquiring souls with whom she is thus brought into direct, sympathetic touch. For in all she writes, sandwiched between delightful sketches of great, interesting or unique personages; reviews of newest books; the latest sensation in the art world; descriptions of places found in travel; relations of social happenings, and woven in her poems "From Dreamland Sent"—are found short, but telling sermonettes, bits of high moral disquisition, words of faith, hope and charity, which thus unexpectedly occurring reach and influence thousands who could not be induced to open a book of sermons, or, of moral essays, nor even to attend churches of any denomination; and often by casual reference or apt quotation she shows inquiring souls where to look for further spiritual treasure.

In her weekly letters which touch upon all the matters of current interest Miss Whiting never panders to the morbid appetite or immoral tendencies of coarse-grained minds—on the contrary she is often daring in the severity with which she deals with mooted public questions which in any way shock her own keen moral sensibilities. In spite of her gentle nature she has ever "the courage of her convictions." Thus in writing of her investigations of science in the field of Psychic Research (in which field she has had various thrilling personal experiences as narrated in her book "After Her Death") she does not hesitate to put herself on record as a believer in the realities of the life beyond, although well aware of the prejudices that avowal will awaken in the minds of a majority of her readers. In relation to all matters of public discussion she takes the liberty to freely declare whatever she considers "the words of truth and righteousness" in her own mild, firm way with no cowardly fears as to what may be the consequence as affecting her own interests.

And yet the consequences so far have been mainly that everywhere her writ-

ings go they touch questing, lonely souls as with a magic wand. Minds are awakened, hearts are uplifted, intellects converted to the glorious possibilities of life, even in this sad, busy, selfish world, becoming more real, purposeful, nobler, happier, through a clearer recognition of man's spiritual nature and its needs, and the power of human will to control and direct the divine forces within into evolutionary grooves which may lead to the satisfying of his spiritual desires and consequent peace and happiness.

Miss Whiting is not one of those who have been "boomed" into popularity by any effort of her own, or by that of friends, but she has steadily achieved it by the high quality of her work, by her critical insight, her appreciation of the best in art and literature, her acquaintance with and attractive portrayal of interesting personalities in the social world. Above all by her own firmly held, high moral and spiritual ideals permeating and vitalizing whatever subject she writes upon.

Her writings are always supremely optimistic in tone, so they are uplifting and inspiring, and never depressive. There is ever the ring of hope in her words, and sometimes of exultation. As one of her literary friends remarked, "Lillian always appears to be listening to the angels," and another says of her, "She writes always from the crest of the wave—never from its despairing depths." But appreciation of life's depths comes not from intuition alone, and it is only through like experiences that one soul learns the needs of other souls, so those with power to say helpful words must first know well the heart's crying need of such help and cheer.

Miss Whiting is in the best sense of the phrase "well born," since she is the child of loving and intellectual parents. She was born on the American side of Niagara Falls amid all the beautiful and magnificent scenery of that region. While she was still a child her parents removed to an Illinois town where her father was the editor of a newspaper and took a leading part in politics and reformatory movements, and where for 20 years he represented his district as a senator in the Illinois legislature, and took a prominent part in helping frame the present constitution of that state. In these days when so much stress is beginning to be placed on ancestry in this country it may interest some of her admirers to know that on her mother's side Miss Whiting is a direct descendent of the famous Rev. Cotton Mather, and on her father's of two other distinguished clergymen, Rev. William Whiting, first Unitarian minister of Concord, Mass., and Rev. Abram Wheeler, one of the prominent Episcopal clergymen of the early New England church. Her mother, who died before Lillian had grown to maturity, was a refined, sweet-minded and cultured woman who very early introduced her daughter to what was best in literature.

Under the influence of such early environments, the daughter of lovers and participants in literature, and come of such lineage, it was as natural for Miss Whiting to take to writing both prose and poetry, as it is for the young Cygnet to swim; and after some preparatory dives in the local press—though surprised, the Hon. L. D. Whiting doubtless quickly divined the compelling instinct, when one day he received a letter from his golden-haired, blue-eyed "little girl," then scarcely 17, who was away on a visit to St. Louis, Mo., that she had felt the "call" to the field of journalism, and was already doing some writing for the Globe-Democrat of that city, and

some other papers, and intended to try her luck there for a while.

That was the beginning of a career in journalism which proved how real the "call" in her case was. And it was as surely a divine call as was that of little Samuel—prompt as his "Here am I, Lord," was her response; for very soon, by reason of her ministerial heritage there began her evangelistic mission, as part and parcel of her work as a newspaper writer and her book of poems "From Dreamland Sent," and three volumes of "The World Beautiful," together with that tribute to the memory of one of her dearest friends, Kate Field, "After Her Death,"—have embodied in them much of the outcome of that distinctively evangelistic spiritual work, apart from that which is mainly literary and journalistic.

In her "World Beautiful" may be found many practical and helpful thoughts on the ethics as well as the philosophy and value of friendship in the world. No one is better fitted to deal with that subject than Miss Whiting, since she is of a loving, sensitive and sympathetic nature, with a true genius for friendship; and though an every busy woman contrives to find time to give to even the least known of her wide circle of personal friends some portion of her precious time, or to send some token of her loving thought of them in beautiful ways which only the recipients are aware of, thus keeping her practice, in this as in other things, in beautiful harmony with her published precepts. There are many widely known names in that circle of her friends, to two of whom, now passed beyond the veil, she makes public acknowledgement of helpful, inspiring influence upon her own life—Rev. Phillips Brooks, and Kate Field. But in her turn Miss Whiting has well repaid all their indebtedness to these or other thinkers by her own invaluable service as adviser, inspirer and teacher of spiritual truth to thousands of others, notably to many young men and women just entering upon the serious pursuits of life.

Miss Whiting's personality is very winning. She is a petite, graceful blonde, with engaging manners, and she is a charming conversationalist, for in spite of the seriousness underlying her nature, there is also a breezy current of good-natured humor in her intellectual make-up which sparkles through her talk, as through her journalistic writings. She has for some years made her home at "the Brunswick," a Boston hotel in the exclusive "Back Bay" district; a hostelry which is a favorite resort of many distinguished people when visiting that city.

At the present writing she is on a brief visit to Europe, whence she departed immediately after the publication by Roberts Brothers, Boston, of the third of her series of the "World Beautiful." This volume aims to trace the unity of all religious thought and the fuller explanation of the divine laws revealed by direct communication from the spirit world. Her idea is that religion is, in its very nature, a progressive revelation and finds its only limits in the capacity of the nature receiving it; and as humanity advances and develops a higher spiritual life, the laws governing that life are more perfectly apprehended and understood. Though a believer in Spiritualism she is a communicant of the Episcopal church, and the book is dedicated to Rev. E. W. Donald, the rector of Trinity church, Boston, of which she is a member, and where Phillips Brooks did some of his most effectual spiritual work.

By reason of the widespread field of her literary activity and her high

spiritual ideals Miss Whiting is today one of the most effective workers for the cause to which the Light of Truth is pledged.

SARA A. UNDERWOOD.

WHAT AND WHERE IS THE SOUL?

Probably no other subject has been so voluminously written about as the soul; and yet our knowledge of the soul today does not extend beyond what was known about it during the Aristotelian or any other era in the world's history.

This is plainly a subject which lies beyond the grasp of man's intellect, and as no one knows what the soul is, so all attempts which authors have made toward enlightening the world along this mystic path of thought amount merely to a marshaling of words and sentences obscure and uninformative.

In dealing with this very important problem, about which nothing definite is known, many writers have made use of the blood and the breath in designating the soul, the circulation of the blood and the connection breathing with life being obvious.

The biblical account of the creation of man seems to license this reference to the breath as being the animating part of man, for according to the narrative man was formed of the dust of the ground and the "breath of life" was breathed into his nostrils, although it be impossible for us to conceive of a person living and acting without breathing and without the continuous flow of the blood through the channels of circulation, yet it is true that cessation of respiration and the stoppage of the circulation do not always indicate death.

Many persons have been pronounced dead by physicians, were interred, and the removal of the remains in after years from one sepulcher to another showed that the person had not been dead when buried. Hence it may be safely stated that decomposition is the only positive proof of death; that is to say, the separation of the soul from the body.

It seems that the soul may still inhabit the body long after the person has ceased to manifest any signs of life, and that as long as the soul is thus present the body will continue in a perfect state of preservation.

As nothing is known about the nature of the soul it would be impossible to conceive what the state of the soul is at such a time; but the fact that a person may cease to exhibit any signs whatever of life and yet not be dead proves that the soul is an independent thing, and immortal, existing not only while it finds expression through the form, but also continuing to exist after the form no longer serves as a medium for its manifestation.

Many religious writers claim that the soul may become visible at death, and is often seen making its way out of the mouth of the dying person, either like a dove, a beam of light, or some other material object. It is said that when St. Germanus reached Vieux Rouen, one Hubault, who heard of his arrival, rushed upon him and cut off his head with a sword. His soul, in a visible form, like a dove, whiter than snow, left his body and ascended to heaven.

The soul of St. Norbert is said to have resembled a lily, that of St. Robert to have resembled a globe of fire, while the soul of St. Engelbert is said to have appeared to St. Hermann in the shape of a moon. According to many writers the soul is an ethereal something, having a form exactly like the body, and that the visions which are seen by many persons during sleep and even while awake, are thus to be accounted for. Stories are current of

apparitions or ghosts appearing in the customary habiliments or accoutrements of the person thus represented.

Horatio asks of the ghost of Hamlet, "What art thou that usurp'st this time of night, together with that fair and warlike form, in which the majesty of buried Denmark did sometimes march?" It seems to be impossible, however, to glean or invent any satisfactory explanation as to what the soul is.

But have we any knowledge as to where the soul is? The soul was once given an exact location. It was said to be resident in that portion of the brain known as the "pineal gland," a rounded mass, translucent in character, containing concretions of lime and other salts. But modern science long ago did away with this belief, and many physiologists are of the opinion that the pineal gland is the relic of a third eye which saw this world ages and ages ago. Whether this be true or not, it certainly can not be the palace of the soul. It is doubtless true that the soul, whatever it be, is not confined to any certain limited portion of the physical organization. It seems reasonable to believe that every nerve cell is a distribution of the Ego, and that the soul occupies one cell of nerve just as much as another, whether it be in the hemispheres of the brain or in the pacinian nerves of the finger tips. But even according to this there would be more of the soul in the cerebral mass than elsewhere, for the tortuous convolutions of the brain comprise billions of nerve cells. The nerves which ramify throughout the body and form an intricate network are considered as mere sentinels of the soul, conveying impressions to the brain, and receiving their orders from that seat of consciousness. But may we not believe that every nerve is, to a degree, a seat of consciousness? The brain is the seat of the mind and the meeting place or rendezvous of nerves, and an impression received by a nerve is instantly transmitted to the brain, so that combined action of all nerves may be brought about if necessary. Experiments which science has made upon frogs and pigeons prove that the creature can live for hours after being deprived of its cerebral hemispheres, and have movements. That the frog will jump and swim, and the pigeon fly about, and eat food if placed in its beak.

Whatever conclusion scientists may arrive at after such experiments, it seems reasonable to suppose that the soul is not located in the brain alone, but in the entire nervous system.

If the doctrine of evolution is correct, then every living creature has a soul, and every nerve cell is a soul chamber. Goethe taught that the skull is expanded vertebrae, and if this is true, the brain is the evolution of the spinal cord; and the soul of man, which, prior to his rise in the scale of creation, existed chiefly in the spinal cord and the several ganglia, is not different in a primordial sense from the soul of a creature far down in the scale of creation, only it has expanded and developed.

FRANK M. KRAMER.

St. Louis.

Because you happen to be temperate is no reason to be uncharitable against those who are intemperate. Remember that uncharity is a worse evil than intemperance, for it is much easier to be charitable than temperate; and if you can not overcome a small evil don't denounce your brother because he can not overcome a greater one than yours.

PRINCIPLES OF LIGHT AND COLOR (Illustrated)—By Dr. E. D. Babbitt. \$5.00.

LANGUAGE AND THE RACES OF MANKIND.

Professor Daniel G. Brinton recently delivered a lecture upon the above subject before the Academy of Natural Sciences in Philadelphia. After noting the distinction in the races as to color and the shape of the skull, Professor Brinton said:

William von Humboldt, brother of the great naturalist, divided man on the ground of his languages into four great races. First, those having inflecting languages, where the relation of time and person are expressed in the manner of the Aryan races, this group of languages being found only among white people. There are some languages among white people which are not inflected, but they are small and unimportant. The Basque, for instance, in Spain, is not an inflecting language, but all the Aryan languages, Latin, Greek, Sanskrit, German, English, the Hebrew, also the ancient Coptic of the Egyptians, who were white people, and the great Berber tongues of north Africa, are inflecting. In other words, about nine-tenths of the white people of the globe have always spoken, so far as we know, inflecting languages; nobody else has. Not another single inflecting language has been found on the face of the globe. Nobody has ever devised an inflecting language except the white man, which is a striking fact, because, as we descend in the scale away from the inflecting (the highest) type, we do not find quite so positive lines drawn.

Next to the inflecting comes the isolating language, such as the Chinese. The relation of any two words (subject and object, for instance) is shown by position, as it is very much in our own tongue; because the English is the nearest to an isolating language of all the Aryan group; but it does not approach the Chinese.

The agglutinative languages (the third division) indicate the relation of the main word of the sentence by tacking on a number of syllables to the root, making one great word representing a whole sentence. Such are the Dravidian languages of India, spoken by a mixed race, more or less black, of unknown affinities, and by the great Turanian peoples of the north, so-called, the Siberian, the Samoyeds, Tartars, Turks, Finns and Hungarians, the last three of whom came from Asia.

Humboldt laid down that the whole of the red race spoke languages which he called incorporating—a subtle, complex and intricate process including relationship, where the root itself is separated and the words are placed inside of it—not affixed but infixed; so that a single word will include a great many modifications of meaning. One grammar of the Peruvian language gives six hundred different forms (each being a whole word) for the expression "I love you"; and it would seem that any Romeo, with such a vast vocabulary, could have overcome the love of his choice.

The latest and the most modern anthropologists rather avoid either an intellectual or physical criterion of race. As the zoologist divides the face of the globe into certain faunal areas, so the modern anthropologist has concluded that he would better be cautious about physical and mental criteria, and take geographical areas, preferring to speak of the American race rather than the red race, or the straight-haired race, or the incorporative-speaking race, because all these offer exceptions; but if he says American race it means but one thing—the people that lived originally in America.

Taking the Asian race and omit-

Gail Borden



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ting western Asia (where the anthropologist finds by historic records that both the Semitic, in the south, and the Aryan, in the north, poured into Asia from 3,000 to 5,000 years before history begins), confining himself to the great mass of the population of Asia, he finds there the Asian race, represented by the Siberian tribes and the Mongolians, the Chinese, Tartars and others. So he speaks of the European race, not as European, but as Eur-African, combining the names of the two continents together as they were themselves bound together at the beginning of history. Finally, the African race proper is that which is south of the Desert of Sahara, and corresponds to the black race mentioned.

Thus it is that by combining the various characteristics or criteria of races in the manner described and locating them geographically with those exceptions known to history, and others which can be shown to be probable, and others again which we can not explain, we arrive at the modern, wisest classification of the human race. It is a real classification; it is not based upon the mere fact that they there lived and have lived, but upon the well-known principles in natural history that it is the soil, the climate, the atmospheric, the cosmic conditions which influence organic growth everywhere; and these conditions are exerted in special form when we touch special areas. Just as in the lower forms of life, we distinguish between the great groups, the Arctic and the sub-Arctic—so in man and for the same reason and with the same right we distinguish between the Asian and the American man. We do not go back to discuss when or how those distinctions arose, but it is sufficient for us as the fact, proved by constant observation, that they did arise, and that they are permanent; that they have been as they now are from the time history begins to the present day; that they are indestructible and indelible. We are sure, therefore, that we are upon the ground of natural history, and it is upon that ground that every anthropologist desires to found the new science to which he looks forward.

THE PRINCIPLES OF LIGHT AND COLOR.

Including among other things the harmonic laws of the universe, the Etherio-atomic philosophy of force, chromo-chemistry, chromo-therapeutics and general philosophy of the fine forces, together with numerous discoveries and practical applications. Illustrated by over 200 engravings and four large color plates, by Dr. E. D. Babbitt. 551 pages—large clear type, substantial binding, cloth and gold. Price, \$5.

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THE BOAST OF ECCLESIASTICAL INERTIA.

What hope indeed is there for a church which boasts of two hundred and fifty years of absolute inertia? What a spectacle, at which the very gods stand aghast, is that which heralds to all the known world an adherence to dogmas outgrown by all the world except itself! Such is the position of the Presbyterian church. The late general assembly at Winona reiterated the mold of the seventeenth century and nailed to its gonfalon the rust of the ages. The church press, too, backs it up and gloats over the petrification. Here is an expression from the Presbyterian, a leading class journal of Philadelphia:

"It is a good sign of the conservatism of our churches that they are fighting shy of Union seminary graduates. Formerly they were in demand; now they have difficulty in getting Presbyterian settlements. It is said that only four of the present graduating class have found places, there being twenty-seven Presbyterians in it. Various reasons have been assigned for this, such as the old Briggs controversy and the agitation over Prof. McGiffert, but it seems to us that our churches do not want ministers of the higher criticism stamp."

The church is clearly at loggerheads with its big theological seminary, as is shown by excerpts from an address by the president of that institution on another page. Dr. Hall's words are the polish of the disgust of a great churchman. It is doubtful, however, if they make any impression on the fossiliferous remains at which they are aimed. The Presbyterian church does not want to keep abreast of the truth. It has so declared in effect if not in so many words, and blinded by its own decay, it does not and can not see that the world of thought and action is laughing at it while it parades the gloom and ignorance of the centuries. It is a pitiable sight. The Light of Truth offers the remarks of Dr. Hall to its readers and to thinking Spiritualists in general, not because the position taken by him is wholly agreed to, but as indicative of the future of the great corporate body known as the Presbyterian church, and to admonish Spiritualists that they have nothing to hope for from that organization. A few years ago there was some hope that the right of habeas corpus would be extended to the chambers of the Calvinistic hell and lost souls called up to listen to some mitigating circumstances in their case and receive a lighter sentence, but the dull thud with which the recent general assembly announced its petrification has banished all hope. There is nothing for Spiritualists to do but to watch the processes of the stone age into which Presbyterianism has fully entered.

LOVE.

A dearly beloved correspondent asks what is the one thing most needful as a mark of distinction amongst Spiritualists and as the moving force of this gospel of Spiritualism. And the answer comes, charity. We say charity, but mean love. Charity is a term not so easily confounded with that which is not charity. Love is thus easily thoroughly misapprehended thing we know of. To such a state of moral apostasy has society reached that love is the greatest reproach in it. So we answer and say charity is the one thing needful. By this is not indicated a veneer to cover the abominations which infest a certain grade of so-called Spiritualists. The actuating spirit of a morally leprous culte which inquires of virtue and angelic aspiration, "Are you one of us?" can not come within the purview of charity. The Christ said: "I bid ye love one another." From His time to the present the illuminated souls of the world have extolled the virtue and imparted the grandeur of that admonition. Every good spirit who has ever given a message to the world of man mortal on the duties we owe each other has voiced the same admonition. To love more and to do good. If we love we shall do good.

Be it remembered that the love here mentioned has for its object the greatest good. Its cultivation involves charity and virtue. It is long suffering and patient. It is emphatically that love which the philosophy of Spiritualism teaches. Who will dare impugn to such an apostle as Drummond the qualities and attributes of that erotomania which society in the average knows as love? Was the Christ teaching lechery when he pronounced the grandest of all his admonitions? "I bid ye love one another." Heaven save the mark! Perhaps no other since Christ has ever weaved the gospel of love into such a literary fabric as Drummond. It has never been surpassed. Love is indeed the "greatest thing on earth," but woefully misinterpreted, the name for the foulest sins, the lowest degradation.

As the Christ admonishes so shall Spiritualism be judged when it speaks of love. Deep sympathy, loyalty to truth and fidelity to principle are done up in this attitude. It does not mean nor does it countenance the disease which has no remedy and never will have, for it is its own destroyer. Calumny, vituperation and disappointment follow in its wake. These are the diabolism of Spiritualism as they are of the world at large, which knows nought of Spiritualism. There is much ignorance of Spiritualism among its devotees. For these charity and that abiding love which knows not guile is the one thing needful. Misapprehension of truth without conscious transgression is no crime.

This bit of writing is directed to that large class which traduces Spiritualism under misapprehension.

The spirit today says, "I bid ye love one another." It is the voice of humanized humanity here and beyond the vale, and if we are Spiritualists we shall obey by cultivating first the highest within ourselves, and then imparting the lesson to others, who by virtue of organization can profit by it and "go and do likewise."

Spanish girls and boys marry at fourteen and fifteen years of age. Being Roman Catholics for the most part, divorces are of course never granted, and most of these early marriages result in unhappiness and misery. No wonder the proud old relic of barbarism is doomed to extinction as a nation.

WHITHER THE DRIFT?

With the moving tide there has come about a strange forgetfulness in many quarters of the essential source of power governing the Spiritual philosophy. So forgetful have some become that these moving forces are supposed to have been shifted from the inner Spiritual realms to their shoulders, and in their efforts to carry the auto-hypnotic burden some queer gyrations are going on.

As a consequence the real work of the godlike immortals who have this movement in charge is not perceived in those quarters toward which the world, by reason of the posture of Spiritualism, naturally turns.

Has it occurred to these misguided people that Spiritualism, so far as the other world has to do with it, is moving on in those eternal streams of magnetic power originally laid out when intellect began to rise from the muck of the dark ages, and that they are being weighed in the balance and found wanting? Is God mocked? Nay, verily. It is a fact that Spiritualism in its true and high and eternal pulsance is gradually but surely working its purpose in channels not recognized by those who cry the loudest in its praise and who sound long diatribes in its defense. There is a good deal more of the beauty and sublimity of Spiritualism in the pulpit of a man like Lyman Abbott than there is on the average rostrum dedicated thereto. There is far more of Spiritualism in the experimentations of science than there is in the purposeless wondermongering of the Spiritual platform and the vapid jargon of professional seance rooms. Scientists everywhere are being driven to the acceptance of Spiritualism by their experiments. What shall we say of the disappointment and disgust attendant upon the average seance? Spiritualism or Testism, which? Which accords with the progress of mankind? Where is the wisdom of lampooning a defunct orthodoxy by those who have a worse orthodoxy?

There is no better object for Spiritualists to gaze upon this jubilee year than the drift of Spiritualism. It speaks two things, the lack of appreciation where it ought to be looked for and the departure of the movement into those great channels of human development where appreciation will be accorded to it as time goes on.

If Spiritualism is not a social, industrial and economic regenerative force, then it is nothing. The immortality sought to be derived by the inspiring congeries of spirits who have charge of this work is involved in the very bed rock of human welfare and progress and happiness here on earth. If the liberal churches as a body, or clergymen here and there in churches not termed liberal, or if scientific, social and economic bodies take hold upon these vital laws and principles and seek to teach them to the masses while Spiritualists themselves fritter away their forces on the shop work and trade departments of questionable phenomena, who is there that can not tell where Spiritualism is going and what its future shall be?

CENSUS THANKS.

The following friends have our thanks for lists of names sent in for our census: C. M. Potter, Dr. F. Shermernhorn, Miss N. E. Weaver, A. Schaeffer, D. Haynes, L. Mock, C. H. Dimitt, E. J. Jellison, Mrs. A. Buchanan, P. J. Darling, Aurella H. Bonney, Mrs. E. M. Sweringen, Mrs. A. M. Lewis, P. Miller, C. H. Matthews, Mrs. J. K. Petty.

Every city and town ought to possess a free bath. Free baths are synonymous of good health.

COMPENSATION.

Spiritualism teaches the inexorable law of compensation. No man can escape this. Some day, some where, every being must meet himself or herself and become acquainted. What a delightful meeting it will be for those who have performed nobly the tasks of life! Sweet then will appear the uses of adversity. The Arab smiles as he looks back over the arid wastes of the desert, for now he is sheltered and refreshed in the oasis. So from the absolute the soul may look back over the journey in the relative and note each stone that cut the foot as a step upward to the goal. Compensation must be given, must be had. Love's enchantments and hates inferno make up the harvest winnowed by the mill of compensation. Each to each his own, be it hovel or palace, this is the law.

We can not see how there can be much heaven for anybody. Earth is so filled with pain and death! Who with soul unclouded can find it in himself to enjoy heaven while so many of his fellow beings rot and putrify in misery? 'Tis said that spirits would not "come back" into earth's environment, having gotten beyond it. How can spirits get away from the earth? Does a man get away from the himself by visiting Westminster Abbey or the Taj Mahal? Could a change of environment blot out memory spirits might get away from the earth.

Compensation requires the uttermost farthing. It is not paid in bonds and mortgages. A check on the bank of love or hate is the only one honored by the law of compensation. We are millionaires or paupers there commensurate with good or bad thoughts and actions. This is one of the great truths yet to be brought home to the people. In order to have heaven hereafter we must have more heaven here for the multitude. There must be opportunity offered for each to make his heaven. The hell keepers are those who have made it impossible for their fellows to live in this beautiful world, beautiful wherever it is not marred by the selfishness and inhumanity of man.

Live, then, the noble life by seeking places and means whereby the fallen may be uplifted, the weak succored. Cry out upon the oppression of thy time and make thrones quake by heralding to the enslaved the hideous moloch thou seest behind them.

WHERE THE DANGER LIES.

We read in the effluvia which rises from the flesh-pots that Spiritualism is in danger of being absorbed by the liberal churches. We know of no Spiritualist who fears such an absorption; but there is a worse consummation than that and it lies in the discouragements of myriads of radiant souls who view with sorrow the machinations of cliques and incompetents, and the barnacles who thrive on the good old ship of Spiritualism. Let's clean the ship. Let's take a bath. We doubt very much whether the "liberal churches" want to "absorb" Spiritualism in its present state, encrusted and loaded down as it is by the hordes of bloodsuckers and incompetents fastened to it. The sheep and the goats must be separated, and it can only be done by crying aloud in the wilderness the imperishable principles upon which this great movement is founded and sustained. When that is done there will be no talk of absorption. Truth will simply take her own.

Among his multifarious duties Hudson-Tuttle finds time to write much and usefully for the children. His contributions to this department of Spiritual culture are very important.

THE NUMBER OF SPIRITUALISTS
IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this, use a letter sheet and inclose it in an envelope with a 2-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address: Census Editor, Light of Truth, Columbus, O.

COMSTOCKISM IN ENGLAND.

George Bedborough, secretary of the Legitimation League and editor of "The Adult," has been jailed in London for selling Dr. Havelock Ellis' "Psychology of Sex," a scholarly and valuable book, a cry in the wilderness of social degeneracy.

From Stillwater, Minn. to Bow Street jail, London, is a big straddle, but the colossus of Comstockism makes the reach as easily as a pig's snout reaches six inches into a trough of swill. Leroy Berrier in a Minnesota state prison and George Bedborough in a London jail are startling exhibitions of what social degeneracy really means amongst the English-speaking races. For days Bedborough was refused bail, thus placing his crime (?) on a par with murder. Finally he was released under \$5,000 bonds.

There is nothing so offensive to the hypocritical moral pervert as obscenity, and he never knows what obscenity really is, because he has lost the power of distinguishing between a scientific treatise on sex and the orgies of a brothel, the latter of course appealing most strongly to him. Society is reeking with these lepers. They have smeared public opinion with their sanctimonious ooings until it looks upon the word sex with the intellect of a fish. These degenerates have the law in their hands, the press with rare exceptions sanctioning and defending them. Liberals and Spiritualists in Minnesota by the hundreds croak about liberty and snore away their self-satisfied lives while Leroy Berrier, their fellow citizen, torn from his wife and children, rots in their state prison for writing and publishing a book designed to lift them a little higher in the scale of being. O tempore, O mores.

A BAD ORDINANCE.

The city lawmakers here are working on an ordinance under which fortune tellers, fake clairvoyants and other like gentry are to be compelled to pay a license, but the ordinance is not to interfere with those who use their mediumship for religious purposes, or in other words, operate in the name of the religion of Spiritualism. This is a pernicious measure and ought to be squelched. Why not license gambling and prostitution? To be sure such license does exist in fact, though not in name, under the periodical raiding scheme, but to lawfully license these fortune telling pariahs is to pay a premium on fraud, the municipality profiting by it.

Are you warm? Well, so are we.

A SIGN OF DEGENERACY.

A Washington correspondent states that the large number of rejections of volunteers has caused much comment in the army medical corps. However, the physicians who have conducted the examinations say that outside the ranks of cigarette smokers there are even fewer rejections than there were in the days of the civil war. Among habitual users of cigarettes the rejections are about 80 per cent. Dr. Benjamin King of Philadelphia, who acted as examining surgeon during 1861-63 in New York, Pennsylvania, Ohio and Indiana, says that the average rejections during those years did not exceed 13 per cent. He attributes the large increase almost entirely to the cigarette habit, and says: "I have been inspecting the papers in a number of cases under the present recruiting act, and I observe the most of the men who failed to pass the medical examination have weak hearts or lack the vitality necessary to make good soldiers. I had expected that the percentage of rejections would be greater now than in 1861, but I did not dream it would be almost three times as great. The examining physicians with whom I have talked have generally told me the excess of rejections is due to the large number of young men applying for enlistment who have become victims of the cigarette habit."

SEND LIGHT OF TRUTH TO THE
SOLDIERS.

What better treat than a copy of the Light of Truth each week to some soldier at the various camps! It must be borne in mind that many of these men are Spiritualists or are interested in the subject. Those of our readers knowing such can do no better service than to mail them the Light of Truth. To a man bereft of all home comforts and habits and whose mind turns at all to the real and abiding purposes of his life, the Light of Truth would come like manna. We suggest that our readers desirous of aiding the paper and these men will send in subscriptions and order the paper sent to them. We are sending a number to those known to us, but there are scores of them known to our readers whom they can thus reach and benefit.

MATTIE HULL.

Mrs. Mattie Hull is an old worker in the cause of truth. She is an interesting essayist and speaker, and has written a number of books on various subjects relative to Spiritualism. She is momentarily in the lecture field.

You will please observe that the Illinois Republicans at their state convention declared that the United States should hold permanently such possessions in the territory it may wrest from Spain "as shall be advantageous to its interests in times of peace and war." Now you will please compare this voice of imperialism with the joint resolution of congress under which the United States has engaged in war with Spain. That resolution was signed by a Republican president voicing the sentiments of the great majority of the American people. This itch for conquest requires an ointment not on the market, apparently, as yet.

And now certain "prominent" and "well known" physicians come to the rescue of the fiendish cigarette, making it quite clear that this bane of our youth is a most harmless diversion which ought not to be charged with so many wrecks. Verily the ways of professional opinion are past finding out.

BREVITIES.

How about July?

Read the Light of Truth.

Platonic love originally meant ideal sympathy.

We would like to c-u-b-a subscriber for the Light of Truth.

Old man Leiter is now celebrated as young man Leiter's father.

It was Ruskin who said that "all the pure and noble arts of peace are founded on war."

The Delilahs have not reached our Sampson's hair any way, even if he does spell it with a P.

It's a wonder any of our comic papers can keep up appearances nowadays. All the jokes come from Madrid.

The Bible is the Sphinx of literature. Not until it is studied in its esoteric nature can it ever be understood.

If we could have it, what would absolute sincerity do in the mart, the church and the home? Now don't all speak at once.

Jubilee Manager Walker now has an excellent opportunity to ruminate on the distinction between Spiritualism and some Spiritualists.

The pope regards the Hispano-American war a war of Protestantism vs. Roman Catholicism. What of it! The end will be the same.

There can be no doubt about the loyalty of priests in Spain. There are 32,000 of them in that country supported from the national treasury.

If you are in doubt as to the proper way of asking where in h—l is the Cadiz fleet going?—just put it this way: "Quo habes vadis Cadiz navis?"

The war is a great lesson in geography, giving the people an impetus to study the location of countries, distances, climate and the various races, such as no other cause could bring about.

The door of Spiritualism's true temple opens to one thing only. A longing for higher and better living. Spirit power in its deep and abiding significance means just that—nothing more, nothing less.

The muddle in the senate over the fraud perpetrated by the Methodist Church South in lobbying through an ancient war claim of \$288,000 is a spectacle before which angels might well hang their heads. Has anybody ever heard of such a fraud in Spiritualism?

Philanthropists are now urging the standard of the cab-horse for the toilers in congested portions of the big cities. This is excellent—and so hopeful. You see when human beings are treated as well as the average cab-horse there is some incentive to live.

Leiter, the Chicago wheat gambler, is some millions of dollars worse off than he was before he became a convert to the gospel of "Old Hutch." Like all gamblers, he believed in his luck until he had lost everything he had "made." The lamp is now ready to singe the next moth.

The Roman pontiff, according to recent dispatches from Rome, regards Cuba and the Philippines not as the property of Spain, but as the property of the Roman church. Doubtless there will be little question about the title of either of them when Uncle Sam gets things straightened out.

The wheat crop of 1891 was the largest in the history of the country up to that date, 611,780,000 bushels. Mr. Brown, statistician of the New York Produce Exchange, estimates

that the yield this year will aggregate 637,300,000 bushels. This estimate is based upon reports from every wheat-growing section.

Which is to become the national game, football or prizefighting? Baseball has lost its hold evidently, and if it is a choice between the other two let it be the prize ring. At least the prizefighter makes no bones of telling the public what he is and what he means, a truth which can't be told of the football slugger.

The insane opposition with which some people attack mediumship is due to an equally insane jealousy because they can not fathom the power, and thus conclude that it is fraud. Conceit and jealousy combined leads to a sort of despair which disturbs the equilibrium of the mind and generates monomania or a form of insanity in the opposer.

Sara A. Underwood's tribute to Lillian Whiting to be found on another page is a needed and graceful contribution. The career of Miss Whiting reveals the barometric pressure of Spiritualism. A quarter of a century ago she could not have gotten a hearing. Today a dozen leading newspapers and magazines give welcome to what she has to say for Spiritualism.

The orthodox churches don't appear to have a hard time raising money for their purposes. The general synod of the Reformed church, which has been meeting at Asbury Park, N. J., reported \$122,000 contributed to foreign missions last year, and over \$120,000 to domestic missions. The church has at present 633 churches and a present membership of 110,273, showing a gain last year of 2,213. The contributions to denominational objects were \$227,860, being \$22,971 over last year.

Will somebody please head off Professor Charles Elliot Norton? We thought that Harvard university was burdened enough by its football sluggers, but Norton is a regular Jonah, and if he keeps on talking nil desperandum de republic foreign folks will begin to think something is wrong. Professor Norton is not required to prate optimistically on the integrity of the republic. It is bad form. Norton and Godkin of the New York Post ought to train in the same rut.

Of Samuel Ely, who recently passed away at Rosedale, Kan., a local paper says: "Beneath the spreading branches of a gnarled and knotted oak tree in the yard surrounding his home, the body of Samuel Ely, a Rosedale dairyman, was laid to rest beside the graves of two of his children. Samuel Ely was a Spiritualist while he lived and the men and women of his faith who had known him gathered within the shadow of the ancient oak, unmindful of the rain, to pay their last tribute of respect for their departed friend. There is no one now living in Rosedale who remembers the time when the tree which holds its branches above the graves of the father and his children did not grow from the little knoll back of the dairyman's home. Samuel Ely was 62 years old when he died. The burial services were beautiful in their simplicity. There were no formalities. Cecil Gates, Johnson Clark, Mrs. Dr. Hammond and other Spiritualists spoke short eulogies. A choir sang "Nearer My God to Thee," and "Beautiful Isles of the Breeze and Bye." A violin solo was played by Mr. Chandler, and the body, resting within the casket on a bed of flowers, was taken by the pallbearers from the house to the grave beneath the 'Children's Oak' and buried as Samuel Ely had desired. His widow, two sons and a daughter survive him."

—Read the Light of Truth.



ONSET CAMP.

The 22d annual campmeeting of the O. B. C. M. Co. takes place from July 3rd to Sept. 4th.

Onset Bay Grove, where the camp is located, is fifty miles from Boston, lying on the northeast corner of Onset Bay, and is known as the Mecca of Spiritualists.

Among the talent for the coming event are Dr. Geo. A. Fuller, Mrs. C. Fannie Allyn, Prof. J. W. Kenyon, Mrs. Whitlock, Mrs. S. A. Byrnes, Mrs. K. R. Stiles, Mrs. Glading, W. F. Peck, Mrs. Yeaw, F. A. Wiggin, Mrs. E. L. Watson, A. E. Tisdale, Mrs. Twing, Rev. Anna Shaw, Mrs. Russe-gue, Mrs. K. G. Pope, Mrs. Mary E. Lease, Rev. W. W. Hicks, H. D. Barrett, T. Grimshaw, Miss S. C. Clark, Mrs. H. G. Holcomb, Dr. Ewell, W. J. Colville, Moses Hull, Mrs. N. H. Harding and Miss Maggie Gaule.

Onset is located on the Cape Cod division of the N. Y., N. H. & H. R. R., over which express trains are run daily to this resort. Excursion tickets are sold at all the leading ticket offices in the country. Street cars connect with every train at Onset Junction, and transfer passengers to the extreme end of the grounds, passing the business center and by the auditorium and prominent hotels. Take train at Kneeland Street station, Boston. Ask for excursion ticket to Onset Junction—price \$2.15 for the round trip. Baggage and freight marked Onset Junction, Mass., will be promptly transferred to all parts of the grounds. Onset is connected by telegraph and long distance telephone. Postoffice address, Onset, Mass.

Steamers of New Bedford Steamboat company make regular trips from New Bedford to Onset. They also make frequent excursions from Onset to Gay Head, Newport, Martha's Vineyard and Nantucket, affording the most delightful sails offered by the waters of our coast.

THE Y. P. S. I.

The National Institute of the Y. P. S. I. is being developed. Local institutes have taken action accordingly. We need the plan to be understood by all who are about to organize a local society of young people or of any class of Spiritualists. The Y. P. S. I. is for all ages over 16 years. It is a successful and co-operative plan for members only to develop mentally, spiritually and socially. It enjoys mental and psychic exercises without public interference and cultivates the gifts of each member. The membership fee is to be reduced to twenty-five cents, and monthly dues to ten cents. The National Institute will be fully supported and its word made effective by ten cents per capita annually. Apply to me for helps. Fraternally, G. W. KATES.

156 Meigs St., Rochester, N. Y.

SOME EARLY TELEPHONE HISTORY.

Mr. H. C. Strong of Chicago has sent us a copy of the Journal of the Telegraph dated November, 1869, in which is reproduced some comments on the then newly discovered telephone by the New York Tribune. The article is headed "Everitt's Acoustic Telegraph," and reads as follows:

"A series of experiments with the newly-invented Acoustic telegraph were made on Thursday last at the Fulton ferry house, Brooklyn, in the presence of a number of gentlemen, who were as much astonished as gratified at the accuracy of the general messages that were transmitted by the acoustic telegraph through wires connecting two houses 150 yards from each other. The first message sent was that of the Rev. Dr. Deems: 'He that hath ears to hear, let him hear.' The Rev. Dr. Hall asked: 'How long before the new bridge is to be built, and what about stock in it?' Mr. Samuel Orchard inquired: 'Can a man be held responsible for the place of his birth without having been consulted by his parents?' The Tribune reporter asked: 'What is the time at the ferry?' And Dr. Bos-cowitz inquired 'the relative diagnosis between rubola and scarlatina.' These messages were all transmitted safely and much more accurately rendered than ever could be anticipated. The invention is a battery that works without electricity, through a wire that does not call for the protection of insulators, nor tall, massive poles, and that delivers a message through wire, of any length, one-eighth of an inch in diameter, submerged in water, buried in the ground, or suspended in the air. The battery consists of a solid iron cylinder one foot long or more, and four inches in diameter in facial and general, but toward the other end, which becomes conical and tapers like a Minnie ball, is an aperture, admitting the entrance of a metallic wire, the medium of communication, the whole supported by solid iron frame-work, and weighing not more than 100 pounds. At the facial end of the cylinder is a hollow hemisphere of iron, whose interior surface is covered with silver plate, constituting an elliptical mirror, having a solid rim one inch in diameter. The face of this rim is ground so smooth that when it is placed in contact with the face of the cylinder, no air can intervene, and it is held and kept in this position by a strong spring 12 inches long, arched above and supported by the frame work, and curved below, so as to form the signal key by which the battery is worked, and made to evolve sounds from the organic-atoms of the air which surround and press upon the fan of the rim and of the cylinder with a force equal to 15 pounds on the square inch, the moment one face is separated from the other. The distance of this separation is grad-

uated by two metallic bars, which constitute the diatomic staff, and, from each bar a different order of sound is created called the vowel and the consonant sounds respectively. By uniting in regular order the first and second order of sounds, the fulcimen or third order is produced. By uniting the second and first order, the bifulcimen or fourth order is generated, and in commingling together the first and second primary orders, the valorem or fifth order of sound is created, and together they represent and express, under specific symbolic formula of sounds, each letter of the English alphabet, and each Arabic notation; and each one is so characteristic and expressive of itself that no mistake can occur in translating a message. The inventor is Dr. Lancelot Hope Everitt of New Orleans, La.; who was elected a member of the Royal College of Surgeons in Edinburg some years ago. The doctor's theory is that sound is a triune molecule of matter, silent inertia, impulsive force, and explosive sound, and exists in all the organic atoms of the world. That he can evolve these molecules from the organic atoms of the air in such a way, by means of his acoustic battery, as to collect them into two dissimilar units of sound, which he converts into two primary orders. When thus evolved the hemispheric mirror reflects them through the solid cylinder, which then inducts them into the cone of the wire, through which it passes with great velocity to the distant end of the wire. This end is all the time in contact with a glass bell made for the purpose. When a message is about being sent, a tattoo is sounded by the battery and this rings the bell so loud you can hear it 20 feet off. The message then follows in symbolic order, and as they chime their intonations upon the bell they are easily interpreted by the receiver of the message."

It will be recalled that this invention antedates the claim of Professor Alexander Graham Bell a number of years, and the question of priority of right appears to be made out in favor of Dr. Everitt. The charge is boldly made, in fact, that Bell stole Dr. Everitt's device out of the patent office in 1876 and used it as the basis for his telephone. Dr. Everitt is now in spirit life.

Dr. C. C. Hall, D. D., on The Ideal Theological Seminary:

"The ideal seminary is, and of right ought to be, intellectually free and independent, this primarily not for its own comfort, but primarily for its efficiency as the servant of the people, of the church, and of Christ. Independence is a relative term, to be specifically construed in each case wherein applied. Its wholesome application in the present case is obtained by noting the extremes from which it is to be differentiated. These are, in one direction, destructive individualism; in the other direction, mechanical conformity to popular opinion. The reasonable independence of the seminary is to be distinguished from destructive individualism. A seminary intoxicated with the spirit of individualism, as distinguished from Catholic opinion, might take delight in calling in question that which is the essential substance of reasonable faith, invoking doubt where none exists, creating out of nothing the specters of uncertainty, and meshing in a web of shadows truths that are daylight clear to all catholic minds. Such destructive individualism is a perversion of reasonable independence. It brings upon the institution practicing it the death doom of rationalism. The seminary does not exist to be a reflector of the contemporary opinion of the ministry.

It exists to produce contributions to the sum of thought by which the rectitude and the comprehensiveness of contemporary opinion shall be promoted.

"One age lays the emphasis at one point, another age at another point, each age true to its own intuitive sense of need. Changing the emphasis has always been regarded by some as equivalent to changing the truth, and on this ground it has been resolutely and conscientiously opposed. Nevertheless, two things are certain. The change of emphasis has always gone on in spite of opposition, and the truth, the catholic truth, has always remained unchanged in spite of the mutation of emphasis. Why is this emphasis always changing? I answer: Because the human intellect is living and not dead, and life, alike for the individual, for the state, and for the church, brings changes, not in truth, but in the immediate point of view from which it is seen. Truth does not change. It is we who change in our relations to it, seeing it in new lights.

"In the light of the whole history of religious opinion, in the light of the clear evidence that mutation is emphasis in the expression of truth, has in all ages accompanied the conservation of truth, the ministry ought not, at this advanced stage in the world's intellectual development, to take part in a movement to limit the usefulness and to discredit the sincerity of men or institutions that, by their earnestness in reporting the very new aspects of God's eternal truth, are winning toward that truth and toward the church of Christ the confidence and love of multitudes who, but for such work as this, would doubt the ability of Christianity to survive critical and scientific tests. But of two things I am profoundly certain. I am certain that proceedings of this character must, in the end, tend to diminish the usefulness of the churches and of the individuals who engage in them. However well meant, however conscientiously undertaken these proceedings may be, they can not add to the luster of the name of Christianity, or to the spiritual efficiency of the church of Christ, or to the influence of the church over the masses of unevangelized men. And I am certain that no amount of opposition can stop or even discourage a movement which is founded in truth, which builds all its labors on the underlying belief in the Holy Spirit's progressive work within the church, and which has, as its sole aim, the glory and honor of the Lord Jesus Christ in his revealed truth."

BASE HITS.

The worthy are often not appreciated until their services are lost. But the reward of the self-sacrificing is transition.

Fanaticism, bigotry manifest, is but an endeavor to cure one evil with another—often a worse one than that to be corrected.

The man who becomes conceited on account of age or so many years' connection with a cause, becomes fossilized in the same measure.

To favor the selfish often opens the way for imposition. Believing that you feel honored in doing them a favor, they seek an advantage in it.

To the cross-grained or narrow-minded a right act seems wrong. They see no middle ground or compromise. They want all or nothing. The latter is best for the giver.

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THE SLEEP WALKER.

Taken From the Columbian (N. Y.)
and Reproduced in the Troy (N. Y.)
Northern Budget, May
31, 1814.

"To the Editor: The endorsed is a description in part, and correct as far as it goes, of one of the most celebrated sleep-talkers which has appeared on the footstool for two thousand years. Please publish it. It may give occasion for the display of much skeptical ingenuity. Signed, Alfieri."

Extracts of a letter from a gentleman in the western district of New York to his friend in this city:

Dear William—I went last evening with our friends, S. and H., to hear the famous female somniloquist, or sleep-talker, of whom I said some thing in my last. We went at an early hour that we might have an opportunity of conversing with her while waking and of laying in stores for skepticism. She is a plump, hale country lass of 19, rather above the middle size, of a smooth, equal, vacant tranquillity of visage, without mental vivacity or vigor. You would pronounce her eye to be good, but as unsteady, wild and capricious, with an unusual, if you please, say sickly dilation of the pupil. She is taciturn and diffident, with a heavy languid drawl of utterance which pains you. Our conversation was of a critical cast, run most upon facts relating to herself. Her parentage, nativity, age, education, health, accidents, religion, etc., and the amazing unconscious faculty of talking in her sleep. She followed all our questions in a regular pace. She anticipated nothing, but on the last head spoke with reluctance, and in a manner which betrayed a deep sensibility of her misfortune. It was not a reluctance called in to resist our incivility. It was female delicacy, busy in secreting a deformity.

She informed us that she had been in that way about two years, and was not sensible of any bodily disorder which could occasion it. She is of the Baptist sect, and for many years has been a zealous and fervent devotee, and when sleeping her mind, taking the pious tendency of her waking hours, appears to be wholly occupied with subjects on religion. On this head she appears to be intuitively prepared to meet questions the most dark and abstruse. She answers with promptness multifarious remarks, right onward without repetition, to a total exhaustion of her subject, and not unfrequently of herself. These facts the people with whom she lived and who have been acquainted with her from her infancy united in confirming. The object of our visit being attained, and our curiosity more strongly excited, we returned to a neighbor's for an hour, and returned to full gratification. She had been in bed some time, and in a few moments we heard her commence. The doors were thrown open and we all entered. It was a stormy and inclement night, and thirty or forty auditors only attended. It was not uncommon, we were informed, for three or four hundred to be present. She opened with a prayer of half an hour, and delivered herself with great distinctness, in a clear, harmonious, unhesitating, animating tone of voice, with devotional zeal and attracting fervor. When through, she sighed and groaned, as in bodily anguish, for ten or twelve minutes. Her breast heaved; she grated her teeth and caught her breath as one does with palpitation of the heart.

At a proper interval some one who belonged to the house, calling her mildly by name, observed that Elder somebody—his name I forget—had come some distance to see her. On

this she labored a moment as for breath, when she commenced and went through with a most elegant exhortation, addressed to him personally, on the subject of his business, urging him to diligence, assiduity and perseverance in his calling, painting in colors of delirious ecstasy the pleasures of the life to come, or the life well spent, and denouncing in awful solemnity, with the shuddering terror of eternal damnation, the sentinel who slumbered or winked upon the watch tower, interlarding her discourse with many pertinent Scriptural allusions, and in a copiousness of language which indeed very much astonished us. The elder, in the meantime,

" Pale, amazed,
All gaze, all wonder"

eyeing in tremulous meekness, oracular, the corpse which lay before him, in deep sleep—dead sleep, interwove the sentiments which dropped from it with the awful mysteries of the preternatural—"Saul, Saul, why persecutest thou me?"—and wept in silent obsequiousness. In fact the deep attention of the auditors, the sighs of the women, the pattering of the hail, the howling of the tempest, united with the speaking corpse, as appeared, uttering its awful warning to mortality, offered one of those moments of retirement to the soul, when we shudder and shiver in sublimity, like a culprit at Rome with his heels to the precipice. Indeed I was ten times within an ace of coiling up my logic and uniting in the sympathies of the crowd.

Having finished her address to the elder, she relapsed again into the same convulsions, which she had in her first interval, but visibly in greater pain. It was the contortion of an incubus. It was the last conscious grasp of life to its fixture. She was as colorless as the dead.

This unexpected and frightful debility of the young lady excited our curiosity, and gave rise to a conversation with the lady of the house on the subject. She told us that three nights before the company had so multiplied questions upon her that she was driven to a state of the most alarming exhaustion, and whenever this happened it required, six, eight and sometimes ten days of kind attention and caution and forbearance to recruit her. We were very sorry for this information, as we were obliged to give over asking her many questions with which we had come prepared. The company on this information immediately broke up and we retired.

Now, friend William, what do you think of all this? Get along as soon as possible, with all your doubt; take it as a fact that it is no imposture, no delusion, and then let me hear from you.

Mrs. O. C. Catlin showed us last week a copy of the Troy (N. Y.) Northern Budget, printed May 31, 1814. It was given to her by her father when she left New York some years ago, with the instruction to preserve it, which she has done with the greatest care, as aside from the color by age, it shows but little wear. It is indeed a curiosity at this time, showing the difference of styles, manner of conducting business, etc., between the present time and an hundred years ago. We also notice humorous articles in the paper which some of our exchanges have recently printed as new. —Malvern (Kan.) Review.

A. R. BALL.

Malvern, Kan.

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OCCULT FORCES — WHAT ARE THEY?

The things which we do not understand, things hidden from the physical senses — our thoughts — are occult forces. When we become fine enough to know when we feel a thought, then it is an occult force no longer to us. If our anger is aroused we send out vibrations of anger; another person in line with us might feel the effect of those feelings and not be able to tell the cause—it would be an occult force to him. A company of people talking against or criticising or condemning a person sends out an occult force, and a much stronger one than could be sent out by one mind, for when two or three are agreed there is a union of forces. We may even kill with this occult force and not be conscious of it; we may kill our best friend by the uncomfortable feelings we create, and then wonder why the spirit world don't protect them. It is because the occult force we send out, by living an inharmonious life, is stronger than any that others farther from this plane of life can bring to bear.

The cyclones and winds are occult forces, and who can tell how much or how little of them are the occult forces of the human body set loose by the feelings and then attracted to others of like quality until at last they burst forth to devour and destroy, satisfying the desire they represent and corresponding with the feelings which sent them out.

Love is an occult force; we can not see it; it is hidden from sight. There may be objective things used to express love with, but back of them we demand that we feel that occult force. When one person hypnotizes another we see nothing go from one to the other—it is an occult force. We know when we feel a desire to act contrary to our reason that we have come in rapport with a more positive mind than ours, and we must make a fight or we will allow the occult force to be master.

These are what might be called the minor occult forces; but from them comes a combination of forces that at the present time are beyond our ken. We can see how a thought wave can be formed and become an occult force; we put our mind in touch with this wave of thoughts, and, with this force added to ours, are able to gain knowledge—perform what the world calls miracles—all through the thoughts and feelings sent out by people and bulid into an occult power.

To have occult power is to be able to collect our thoughts and feelings, and then, through the law of concentration, direct them in accordance with our desire. This power used for good will uplift; used for evil, will react upon us and as surely destroy as will the electricity that flashes from the storm-clouds.

The people are becoming so fine that they must know of these hidden forces, because it is their own salvation from misery and death. When they do they will find that a study of the occult embraces a study of our own thoughts and feelings, and the thoughts and feelings of others, on three planes of action, namely: the one we have just left; the one we are in; and the one just in view.

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CORRESPONDENCE

NEWS ITEMS.

Bevity in this column finds the most favor.

The Camp Chesterfield June picnic was a success.

Allen Franklin Brown speaks in Atlanta, Ga., tomorrow.

W. J. Colville expects to pay California a visit this summer.

G. W. Kahn and wife may be addressed at 154 Meigs st., Rochester, N. Y.

Mr. J. O. Perkins of Lowell is the agent for the Massachusetts State association.

Miss H. H. Danforth, psychic reader and scientific palmist, will be at Lily Dale this season.

Memorial services were recently held at Onset under the management of Mrs. H. M. Thomas.

The State association of Maine held its annual convention on June 25 and 26 at Lakewood, Madison.

The park at Verona, Mo., is already open to visitors for the season. The campmeeting opens Aug. 8.

Mrs. E. B. Chamness of Alexandria is building a handsome cottage on the Chesterfield camp grounds.

The Onset Wigwam society will institute free healing at their camp tent this season, beginning July 15.

The friends at Derry, N. H., are holding regular Sunday services with good attendances at Abbott's hall.

Cassadaga will have Mrs. Maggie Walte as test medium the entire season. This is good for both sides.

At the annual meeting of the Boston Spiritual Temple Mr. H. D. Barrett was elected first vice president.

Frank T. Ripley says he is not engaged at Lake Brady this season, the report to that effect not being correct.

Will C. Hodge is now located at Lilly Dale, N. Y. All correspondence should be addressed there during July.

Agnes Chester lectured in Union hall, Scotts, Mich., Sunday. The Spiritualist society met to organize on the morning of the same day.

Lizzie Keyser Wrenn, a pioneer medium of the east, recently passed away at Placer City, Cal. Since 1875, however, she has been a practicing physician.

Mrs. Annie L. Robinson and Mrs. Marlon Carpenter spoke to crowded houses at the late yearly meeting held in Sturgis, Mich. The meeting was most satisfactory in every respect.

Fort Wrangle, Alaska, has a Spiritualist church under the direction of Mrs. S. J. Lenont of Seattle, Wash. At a recent celebration of the queen's birthday 2,000 people attended the services.

J. F. Piercy of 160th Reg. Ind. Vol. Band, Chickamauga Park, suggests that those finished reading their Light of Truth send it to some friend in camp, as his paper is read till torn into shreds.

The election of officers of the Com-pounce (Conn.) association resulted as follows: President, Mrs. A. E. Pierce of Hartford; vice president, E. B. Kenyon of Southington; secretary and treasurer, Mrs. J. E. B. Dillon of Hartford.

Church of Spiritual Unfoldment of Atlanta, Ga., has closed its meetings at their hall for the summer. Mrs. Mary Gebauer, the speaker and medium of the society, will hold private circles, etc. The annual election of officers will take place July 8th.

An organization of the Spiritualist Lyceum of Indiana has just been effected. The officers are: State conductor, John Lott of Muncie; assistant state conductor, H. J. Leonard of Alexandria; secretary, Mrs. L. E. Andrews of Indianapolis; treasurer, T. W. Smith of Anderson.

Following are the principal camp openings: Cassadaga, July 15; Onset, July 15; Lake Pleasant, July 15; Maple Dell, July 17; Cape Cod, July 17; Ash-ley, Aug. 11; Chesterfield, July 18; Haslett Park, July 18; Clinton, July 21; Queen City Park, July 24; Elma, Mo., Aug. 16; Liberal, Mo., Aug. 20.

The Banner urges that all rally to the aid of Frank Walker, who has done so much toward the jubilee. His outlay has been for in excess of the income, and is personally responsible for the debt incurred. All societies should make special collections to that end, and we have no doubt they will.

F. D. Dunakin writes from Lake Brady camp ground that the initial meeting was held on the 19th at the new auditorium, D. A. Herrick presiding, and delivering the address of welcome. The writer then gave the address of the day, followed by tests from Dr. C. H. Figueroa. Success is in sight.

The Niantic camp commences June 24th and continues to Sept. 8th, inclusive. The speakers engaged are A. E. Tiedale, Mrs. Lizzie Harlow, Mrs. N. H. Harding, Mrs. Carrie Twing, H. D. Barrett, Mrs. J. H. Jackson, Mrs. K. R. Stiles and Dr. Ewell. For circulars address the secretary, Mary A. Hatch, S. Windham, Conn.

Haslett Park Camp opens July 23 and convenes till Aug. 30. The talent is composed of Hon. O. P. Kellogg, John M. Bush, Helen Stuart Kelhings, Julia M. Walton, Frank Baxter, Mrs. E. P. Hopkins, Mrs. Marion Carpenter, Lucetta J. Curtis and E. W. Sprague. Circulars sent on application by G. F. Ottmar, Riley, Mich.

Lake Brady camp opens July 10 and closes Sept. 4. The platform speakers and mediums are Carrie E. S. Twing, Anna E. Thomas, F. D. Dunakin, D. A. Herrick, W. J. Hull, Carrie F. Wetherford, Lizzie R. Miller, Anna L. Robinson, Fred Manchester, Mr. and Mrs. Sprague, Theo. F. Price, Clara Watson, Nellie C. Mosler, Dr. Figueroa and Mrs. C. Cooper.

John W. Ring of 2011 N. 1/2 Galveston, Tex., writes: The Progressive Lyceum of Galveston, Tex., celebrated their second annual Sunflower party June 19. This is an instituted celebration of this Lyceum. Novel and of great help to create interest among the children. Lyceum workers lacking means of interest should write the conductor for particulars.

S. J. Randall of Lambertton, Minn., does not discredit physical phenomena, since he has it in his own home. His twelve-year-old daughter receives replies to sealed letters by simply placing the letters in a box and placing her hand or foot on the lid for a few moments. Many other phenomena of like caliber have been obtained. Such is the home mediumship that convinces, until perverted by greed.

The Northwestern Kansas and Southwestern Nebraska Spiritualists' association will hold their third annual campmeeting at Franklin in a beautiful grove, half a mile from the depot, commencing Thursday, Aug. 25, and closing Monday, Sept. 12. Good mediums and speakers are expected. Would like to correspond with a good genuine slate writing medium (none others need apply). For further particulars address D. L. Haines, Secretary.

Miss Alice Brown of Toledo, O.,

writes: "The South West Spiritualists have been holding very successful meetings in their little hall, corner of Broadway and Walnut crossing, the last Sunday evening, June 19th, they particularly enjoyed a very instructive and interesting lecture from Mrs. Elizabeth Schaefer of 1887 Archfield street. Her tests were truly a rare treat. For the past 12 months this lady has in a quiet but earnest manner been working in the cause of humanity, holding meetings in her own home that have proved a blessing to many. Mrs. Schaefer of Newbury street is the leader of this little band of workers."

Lucius Hudson of Hildale, Mich., writes: "Henry B. Allen and wife have just left my home after a few days' stay here. I want to say I believe him to be an honest and a grand medium. The manifestations we received were grand. The greatest trouble with a greater part of the Spiritualists here is that they do not want any one to know that they are Spiritualists. [An old evil, generated from way back, when Spiritualism had no backing; but with Crocker, Wallara, Flammaring, Queen Victoria, Wm. Stead, M. Sardon, Oliver Lodge and such, Spiritualists should be proud of their philosophy.—Ed.]

Mrs. L. L. Lawrence writes from Indianapolis, Ind.: "We arrived home Sunday, 14th, from Richmond. While there bills were displayed all over the city that Spiritualism was to be exposed by Dr. Becker. When Dr. Lawrence saw the arrogant assumptions he was not slow in stating that he stood ready to reply to the learned gentleman. When the eve of the 23d arrived Dr. and myself were the only persons present at Phillip's hall, and we were informed that the lectures were indefinitely postponed. The Spiritualists of that city are in a passive condition, holding no circles or public meetings. However the same condition obtains here, the First church is closed for the summer, but Mrs. Annabi has meetings every Sunday eve at her residence, 127 N. Alabama street, which are well attended. Thursday p. m. I attended the Ladies' Aid of the First church at Mrs. Lottie Greenrod Harbine's, 2231 N. Capitol avenue. About 60 were present. Mrs. Pfuntner and Mrs. Ropp entertained with inspirational talks. Mrs. Harbine, the hostess, gave slate writings through her controls."

H. P. Bryans of Atlanta, Ga., writes among other things: "We feel encouraged at the progress Spiritualism has made in Atlanta from a handful of people which attended our services; the hall is now tested to its full seating capacity, and it has been made manifest that true mediumship combined with education and eloquence will attract thinking people of our city. The massmeetings which convened here in May and were conducted under the auspices of the N. S. A. were very successful, and of course assisted much in the promulgation of Spiritualism. The harvest is ripe; the reapers few. Yet we do not wish to lay aside the implements of labor and desire, through your columns, to make known our wants. We desire to open correspondence with any representative lecturer or test medium who desires an engagement during the summer months. We are very anxious to keep up the work as it now is. Mrs. L. F. Prior will be away from us for about two or three months, hence the vacancy in our platform. We may say in passing that all true intellectual mediums will find a ready hand of welcome extended to them if they visit our city."

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My Dear Doctor—Having taken your medicine one month I consider myself well. Yours respectfully, A. D. EDWARDS, 340 Prospect St., Cleveland, O. June 15, 1898.

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Dear Doctors—I am well and do not need any more treatment. I will always be grateful to you for your skill in treating chronic diseases, and I wish you all the success imaginable in your new venture. May God and the good angels forever bless you. Very respectfully, WILLIAM H. GRIER, CHICAGO, ILL. June 17, 1898.

The doctors will be more than pleased to hear from any sufferer and will cheerfully give any information calculated to benefit any sufferer, whether such person undertakes treatment with them or not. They are treating a number of local chronic diseases, which they will be pleased to mail free upon application. You should write today, giving NAME, address in full, with SEX, AGE and a LEADING SYMPTOM, and receive their carefully prepared CORRECT DIAGNOSIS of your case, with valuable printed name concerning it, free. Address: DR. PEEBLES & BURROUGHS, Battle Creek, Mich.

CHESTERFIELD, IND.

The campmeeting of the Indiana Association of Spiritualists will begin at Chesterfield, Ind., July 21, 1898, and close Aug. 21, 1898. Speakers, J. Clegg Wright, Esq. Pfuntner, Willard J. Hull, India Hill, B. F. Underwood, Moses Hull, Dr. Nellie Mosler.

Of Interest to Spiritualists

Anyone who is sick and failed to find relief should send their name and address (with stamp for reply) to DR. J. CRAIG, Sacramento, Cal., and I will (through spirit power) send you the cause and condition of your trouble; and after I give you a correct diagnosis, if you wish help, I will make any terms within your reach. N. B.—The above advertisement is for the benefit of suffering humanity, and if you know of anyone who is sick, and is skeptical, show them the above ad. and I may convince them of the truth of spirit return.—25-2.

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THE NATIONAL CHILDREN'S PROGRESSIVE LYCEUM.

As the lyceum department of the jubilee was not developed and the conductor absent, a few friends met and adopted a temporary national constitution.

Lyceums will be chartered for \$2 each, and personal members taken at 25 cents each.

The annual convention will be held in Washington, D. C., next October, during the N. S. A. convention.

It is desired that all lyceums shall join together in a national body and some practical work be done for this much needed adjunct to the cause of Spiritualism. There is a great deal of talk about the lyceum, but the labor seems to be wanting. If we are to have a national lyceum, it should be representative.

Let us have energetic effort put forth at once to secure a body of earnest lyceum workers to meet in Washington next October and perfect the plans for co-operative efforts if possible to do so.

Fraternally,
G. W. KATES,
Rochester, N. Y.

ANNUAL PICNIC AT LILY DALE.

The annual picnic at Lily Dale, June 17, 18 and 19, was a decided success in all but numbers. The heavy rain of Saturday eve and Sunday was a damper, and the attendance Sunday was small comparatively. Mrs. E. L. Watson and E. W. Sprague scintillated and enthused the people. Both were replete with good things, every sentence bristling with points and weighted with wisdom. Sunday eve a parlor full assembled at Hotel Grand and the hour glowed with light from two worlds. Mrs. Watson touched all hearts with pathetic eloquence and poetic fire. Mr. J. H. Osmer seemed inspired, and made the last moments rich with his genius. Miss Lucretia Watson, just graduated from the Unitarian college on the Pacific coast, rendered exquisite music on the piano, Joseph Taylor charmed the ear with performances on the violin.

The gathering was notable for the flow of feeling, loveful awakenings, high sentiments, wise expressions and hopeful cheer, as well as for the number of conspicuous persons that made up the group, lawyers, doctors, ex-congressmen, ex-mayors, artists, orators, musicians, poets, mediums and a Unitarian clergyman. Ex-Mayor Wm. Barnsdall of Titusville made a tender and telling speech, strong with the ring of noble purpose and inspiring sentiments. He is past 88 years of earth life. Captain E. M. Gould of Washington, D. C., also present, is 87 and active and his mind clear and forcible. It was an impressive and fitting close to the June picnic, which inaugurates the camp season of 1898.

LYMAN C. HOWE.

TO THE SPIRITUALISTS OF THE NORTHWEST.

The State Spiritualists Association of Minnesota is arranging for its annual convention to be held in Minneapolis the first Tuesday in September, and desires to correspond with speakers and mediums who contemplate traveling this way, and would like also to hear from all mediums traveling through the state at any time, with a view to giving them engagements during the fall and winter, preference will be given to those having state credentials. We also wish to urge the Spiritualists of Minnesota the necessity of organizing societies in all the towns in the state and applying at once for a charter from the state association in order that they will be presented by delegates at the convention in September.

ber. Mediums will be granted credentials according to respective phases of mediumship, if upon careful examination they are found to be worthy. All applications for credentials must be accompanied by \$1.00. Applications for charters must contain the names and address of the officers and incorporators and the name by which the society is known and by \$5.00 to pay for the charter. All persons wishing to aid the state association can do so by becoming a contributory member at \$1.00 per year. We want the state thoroughly organized in September, and all Spiritualists who have not sent in their names are requested to do so in order to complete the census of the state. Remember that it requires the help of every true Spiritualist to make this movement a success and Spiritualism will take the first place in the field of reform and philosophy. Address J. H. Maxwell, No. 1908 Rondo street, St. Paul, or the secretary of the S. S. A. of M., No. 506 Globe building, St. Paul.

"GIVE ALL TO LOVE."

Ralph Waldo Emerson.

1. Give all to love;
Obey thy heart;
Friends, kindred, days,
Estate, good fame,
Plans, credit and the muse—
Nothing refuse.
2. 'Tis a brave master;
Let it have scope;
Follow it utterly,
Hope beyond hope,
High and more high
It dives into noon,
With wing unspent,
Untold intent.
But it is a God,
Knows its own path
And the outlets of the sky.
3. It was not for the mean,
It requirerth courage stout;
Souls above doubt,
Valor unbending;
Such 'twill reward—
They shall return
More than they were,
And ever ascending.
4. Leave all to love;
Yet hear me, yet
One more word thy heart behooved;
One pulse more of firm endeavor;
Keep thee today,
Tomorrow, forever,
Free as an Arab
Of thy beloved.
5. Cling with life to the maid;
But when the surprise,
First vague shadow of surmise
Flits across her bosom young
Of a joy apart from thee,
Free be she, fancy free,
Nor thou detain her vesture's hem,
Nor the palest rose she flung
From her summer diadem.
6. Though thou loved her as thyself,
As self of purer clay;
Though her parting dims the day,
Stealing grace from all alive—
Heartily know,
When half-gods go
The gods arrive.

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The following is taken from the S. F. "Progress" of Nov. 7, 1895:

It gives us great pleasure to quote from the "Light of Truth" commendations of California and Californians. In a late issue we read: "We note with pleasure the continued success of our friend and brother, Dr. W. M. Forster, of San Francisco, Cal. California has become noted for its mediums; and although Dr. Forster is not a native of the U. S., the people of California have learned to claim a proprietary interest in him just as if he were a 'nativeson.' We hear good reports of him from all quarters and it gives us much pleasure to add our endorsement to the many accorded this gifted medium and educated gentleman."

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QUESTIONS AND ANSWERS

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—What is Spiritualism in a nutshell?—Investigator.

Answer.—Spiritualism is a science, a philosophy and a religion. As a science it is based on its phenomena—physical and mental—as they occur in the presence of and through sensitive persons known as mediums. Among the most prominent scientists of the present day who have investigated and give verity to these phenomena in writing are: Sir William Crookes, inventor of the Crookes (X-ray) tube; Prof. A. R. Wallace, F. R. S.; Camille Flammarion, the French astronomer; Prof. Oliver Lodge, D. SC.; Florence Marryatt, daughter of the novelist; B. F. Underwood, lecturer; Rev. M. J. Savage; A. Aksakow, Russian imperial counsellor; Prof. W. F. Barrett of the Royal College of Science, Dublin; M. Sardou, playwright; Prof. James of Harvard; Prof. Elliott Coues of the Smithsonian institution; Lord Dunraven of yacht fame; Wm. Stead, publisher of Review of Reviews; Gerald Massey, author; Elizabeth Stuart Phelps, Marie Corelli, Lillian Whiting and B. O. Flower, founder of the Arena. On these phenomena the philosophy of Spiritualism has been built. Partly by deductions naturally following such a revelation, and partly on the teachings and information given through these media from the spiritual side of nature. That nature has a spiritual side constitutes perhaps the greatest revelation of all, for it implies another realm of existence, and that matter is not all of it. In the latter event the term spirit has been given to that entity, and is proven in its investigation by all who are modest enough to believe that truth is infinite, and that man is as capable of discovering new facts today as he was in the past. But modesty is a factor in such investigation. The philosophy of Spiritualism begins by admonishing against preconceived opinions, and instead advocating mental passivity for good results in obtaining these phenomena. To accomplish this modesty is a natural requisite—the antithesis of conceit or arrogating to know by theory alone, and manifested by a stupid form of skepticism, which is made to pass for shrewdness or wisdom. The truly wise man knows nothing when he begins to investigate into new realms, and thus learns because his mind is open to conviction—that is, not closed by his own ignorance or refusal to learn. Desire for knowledge makes these conditions needed for investigation. You can not find the jewels hidden in the thought realm—spirit—with material implements, such as pick and shovel; but mind must seek mind—soul must seek soul. With that low or insipid human characteristic, conceit, curbed, man is ready for a step forward, and becomes illuminated to a higher understanding; his mind is capable of grasping truths beyond the ordinary, and he obtains the first view of himself in this connection. That is, he finds that self-study is the beginning of all true knowledge; for through self only can he understand human nature and the laws governing it. The latter leads him to an understanding of natural law or causation. Effects begin to assume more interesting forms as a consequence, for their mys-

teriousness is solved in that he is able to account for their being. Mediumship in some form is a reward of investigation, for the contact with a higher entity by its study naturally unfolds the higher faculties of the student, and a further reward is his by a personal knowledge and conviction of immortality outside of the medial or spiritual phenomena recorded by scientists. This is the opening of the religious element in Spiritualism. What a man knows to be true and good, he desires to impart to others. To do so he becomes a reformer in a small way, and where a number are congregated they form a society for the propagation of the truth they possess. It has always been the custom of man to hold sacred knowledge of a future existence, and to impart it in a manner worthy of its source. Thus the church or so-called spiritual services for its dissemination. In that respect Spiritualism is a religion—a combination of its science and philosophy, and an effect of all revelations of the spiritual order. Every religion extant is based on such phenomena—beginning with a philosophic interpretation of the same, and ending in organization for propaganda, which constitutes the church, whether it be so-called or not.

Question.—What is the cause of religious dementia, considering that good is intended.—Psychic Student.

Answer.—Religious dementia is an effect of inordinate conceit—a belief based on the desire to do great things. The modest individual only wonders at genius or talent. His opposite imagines he can do the same, and this belief takes such firm hold of him that it affects his understanding—just as the extremely selfish or prejudiced man will commit suicide because he can not attain the object of his desire or search. In the one case it is perverted intellectuality; in the other perverted love. Now, the former manifests conceit, vanity, self-sufficiency, self-righteousness—self-love or false pride generally. Each of these disorders has a specific effect on the understanding when carried to any unreasonable extent—conceit being the one that produces religious dementia if such an unfortunate one is brought into a religious or spiritual environment or where the hypnotic effect is to convert him. The conversion from his own set belief or notions to that of another too suddenly brings forth a change in brain action that is detrimental. Every change of this sort partakes of the conceit. Instead of desiring modestly, the convert desires immodestly from force of habit—or rather, believes too much at once; for the desire is transformed into belief so suddenly as to produce dementia—one believing himself capable of doing what the preacher did for him; another that he is Jesus, Matthew or Paul; another that he is equal to God, etc. In mediumship it is the same. The inordinately conceited should never be taken to a seance. If converted he would imagine himself a great medium at once and capable of doing too much, and, if disappointed in results often commits fraud to allay his disappointment. Therefore, leave the know-it-alls to bask in their ignorance until they have become modest enough to be willing to learn rationally.

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